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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERUNT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. VII.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1855.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1855.

Art. I.—THE FINGER OF GOD IN PRESENT EVENTS.

Every event, great or small, has its meaning and its lessons. But some events have deeper meaning and contain more solemn lessons. One tree differs from another; one mountain differs from another; so does one event differ from another. Some are the low shrub; others the towering palm or spreading banyan. Some are the mere swell of the hillock; others the majestic stature of the Andes.

In every event God is to be found. His voice is heard in each. His finger is seen in each. We cannot separate him from the commonest; we cannot separate the mightiest from him. He is in all. Yet in some we hear him speak more audibly. In some we recognise his hand more intelligibly and beyond the possibility of ambiguity or mistake. Each slight malady that troubles us is from him. But more signally and solemnly does he utter his will to us in the disease that lays us prostrate and brings us to the gates of death. He speaks to us in the death of the neighbour, whom perhaps we hardly miss. But he speaks more loudly and terribly in the slaughter of the battle-field, or the shipwreck that plunges three hundred souls at once beneath the "non-sparing" wave.

Our day is one of stir, and noise, and anxiety, and hurrying to and fro. Mighty events are coming up like dark shadows from the abyss. The commonplace of life is, at least for a

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season, gone. We cannot complain of tameness in scenes, nor of monotony in the hours that hurry past. In quick flight, as well as in gigantic magnitude, the events of our time are beyond anything that at least the present generation has witnessed.

It becomes us to inquire into them. It will be worth our while to do so. In so doing we shall be seeking to be in sympathy with the mind of Him who is ordering this wondrous mystery of whirl and change. His hand is conspicuous throughout. The more we look, either at the great whole, or at the smaller details, the more shall we feel how specially God is manifesting himself in all. In some events we have difficulty in exactly tracing God's purpose or in interpreting his meaning. We require to study each part of the subject carefully, and to look deep into the recesses of each scene, in order to read the purpose and the lessons. In the present case, we do not feel such difficulty. The divine finger writes its characters too legibly to be mistaken. The scenes we witness bear, both in their origin and in their execution, too much of God about them to be mistaken for the doings or devices of man.

Let us look, then, at the indications of God's finger in present events.

I. The sudden transfer of events from the West to the East. For the last hundred years or more, we may say that the seat of the world's great movements has been Europe, and especially the more western kingdoms of Europe. There are exceptions to this,—such as Napoleon's descent on Egypt, and his expedition against Moscow; the battle of Navarino, and a few minor movements, to shew that the East had not gone out of sight. But the great movements of the world, the things of which history writes and at which men wonder, have been in the West. Especially has this been the case during the last twenty-five years. It is the West that has engrossed attention and filled up the pages of history. But, all of a sudden, the West subsides into calm, and the East begins to toss itself into tempest. The Western volcanoes burn low—scarcely seem to smoke; and in a moment the long-silent volcanoes of the East begin to heave; and ere a few months are over, their fire, and smoke, and ashes, emitted in terrific bursts, draw every eye towards regions which had for a time ceased to be regarded with interest.

This transfer of events from the West to the East, though sudden, was not unexpected. They who have read the prophetic Word know that some of the most marvellous scenes of the latter day are laid in the East; and they have long been looking for some turn of events by which the scene would shift,

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and, for a time at least, leave the West in unnoticed quiet. God has no doubt much yet in store for the West, it may be of good as well as evil; but meanwhile it is in the East that he has suddenly begun to work, in preparation for greater events in which both East and West are to share. Christendom will be especially the scene of judgment; the kingdoms of Europe are those on which especially God's wrath is to be poured out. But before that crisis comes, there are things that must be done in the East, beyond the boundaries of these ten kingdoms. Preparations are to be made in those regions where, in the earlier ages of the earth, all great deeds were done, and all God's great purposes unfolded. The scene has just shifted from West to East. It will soon shift again from East to West; and yet again, in the very last crisis—the Armageddon conflict—it will shift back to the East, and Palestine become the centre of events which will make the ears of the world to tingle.

II. This leads us to notice the manifest preparations now making for events upon a wider and grander scale. God's purposes in the last days embrace a large circle; they take a fuller sweep than perhaps we have been accustomed to suppose. God is now bridling or restraining the "Prince of Ros, Mesech, and Tubal" for a season; but only that in due time his overflow upon the southern regions may be more swift and terrible. He is waking up out of their long sleep the kingdoms of the East, Turkey, Persia, Egypt, &c., that they may be ready for their part in the universal conflict that is at hand. He is doing a work that will re-divide Europe and re-construct its kingdoms—splitting up some and knitting others together—not according to human schemes, or the convenience of nations, or the balance of power, or the consolidation of kingdoms; but according to his own glorious purpose, which is now making haste to evolve itself, as the day of the Lord draws nigh. Especially does God seem to be preparing for a more perfect division of the ten kingdoms predicted by Daniel, the ten toes of the image. For, though historians have in a rough way reckoned somewhere about ten kingdoms in the Roman empire, yet, ere the stone descends upon the image, it would seem as if ten toes required to be more perfectly developed and more precisely exhibited. We may anticipate, ere long, vast changes in the kingdoms of Europe—changes which will bring the fourth empire into that exact condition which shall prepare it for the judgment that is about to descend upon it, when the King of kings arrives.

III. The eyes of men are now turned to Israel and to Israel's land. These have been long forgotten, save by a few who have

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always remembered Zion. But now they are coming up into remembrance by means of those events in the East which are likely most materially to influence the condition and prospects of the Jewish population, not only in Russia and Turkey, and the kingdoms of the East, but even in Europe. Men are beginning to think of Israel. They are beginning to turn the eye to Palestine. And the Jews themselves are looking up out of their depression and bondage in these different lands, and calling to mind the land made over by covenant to them and to their fathers. In this do we especially see the finger of Jehovah, in so ordering events among the kingdoms of the earth as to give Palestine once more a prominence, and to bring the ancient dwellers in that land to remembrance. The course of the world's movements is manifestly taking this direction; and very soon the most important events among the nations will centre round the long despised Jew. Surely in this do we discern the hand of Jehovah—of that Jehovah who chose Abraham for his friend, and who has promised to do such glorious things for the seed of Abraham in the latter day.

IV. Mark, next, God's hand in opening Turkey to the gospel. These long sealed territories are now in some measure opened up. One by one the ancient laws of Mohammedanism are passing away. The gospel can now be preached in Turkey. The word of the Lord runs and is glorified in these regions. Many are now gathering to the Lord, even in Constantinople itself. Mohammedanism is beginning to shake. The light of Christianity is making its way into the gloom of its antique shadows. That empire has never yet yielded a harvest to Christ. It seems now on the point of doing so. Great may be the glory which shall flow to him from that people, ere the day of his advent dawn. Till that day, we expect no universal turning to the Lord in any nation. But large ingatherings we may look for in many a land, over which has hitherto hung the dark low shadow of a baneful superstition.

V. Mark, next, how specially events have been ordered by God, so as to make this war, on our part, most pre-eminently a just and strictly defensive war. From the beginning to the end of the transactions, and correspondence relating to it, our object has been the maintenance of the righteous cause—the defence of the oppressed against the oppressor—the succour of a feeble kingdom against the ambition of a haughty tyrant—the protection of European liberty and commerce and civilization, nay, of religion itself, against the crafty designs of a superstitious government that hates the Bible, that hates the gospel, that hates all that is Protestant, as well as all that is

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free, throughout the world. We did not willingly take up the sword against this power. We had long been in alliance with it. We had fought many a battle side by side with it. There was no human likelihood of our being arrayed against it. Yet so it has been. God has allowed this king, like another Pharaoh, to rise up and oppose himself to the truth. Year after year he has made encroachments beyond his limits, seeking to "bestride this narrow world like a colossus;" till at length it became impossible that we could retain his alliance. Most slowly and reluctantly did we come to this conclusion. Month after month went by in earnest endeavours to prevent a rupture. And much as the delay has been blamed, still it can hardly be regretted in one respect, since, during it, events emerged, transactions were disclosed, secret correspondences came to light, which disclosed the extent of Russian treachery and hypocrisy, and made it manifest that war was our only alternative; nay, that to shrink from it would be betraying the cause of righteousness and truth. We desired peace, not war. We did all we could to obtain peace and to hinder war. But the wicked ambition of one man hindered this. And now we feel, that in carrying out this conflict, we are waging one of the justest and most necessary wars that ever was waged in any age or kingdom. It seemed as if God held us back from war, till he had demonstrated to the world the justice of our cause.*

VI. Mark, next, the way in which God has set aside man's predictions of peace. When the great Exhibition rose up, like a magic palace, some years ago, it was hailed as the symbol of peace, not only to Europe, but to the world. Wars were to cease, discord was to vanish between man and man, between nation and nation. Henceforth it was only to be the rivalry of art—the peaceful competition in the bloodless strife of human skill. So many thought. So our wise

* If it be said that no war can be just, for that all war is unchristian, we may answer—(1.) Even were it wrong for a Christian man to go to war, this would not prove it wrong for the governments of earth to go to war. (2.) If a Christian man is not to go to war, it must be upon the principle that he is to *forego* his natural right of resistance and self-defence. (3.) If war be wrong, because it slays our fellow-men, then the punishment of death must, in all circumstances, be wrong. If death must not be inflicted on a thousand men for *trying* to murder us, then it must not be inflicted on one for actually murdering us. (4.) If it be wrong to take a man's *life*, it must be wrong to take his *liberty* or his *property*, so that imprisonment and fines must be also sinful. (5.) If we ought to have no soldiers, then we ought to have no policemen—no protection to our property which infers or requires active resistance. (6.) If war be so sinful, no soldier can be a Christian, any more than a drunkard.

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men boasted. Ignorant alike of the real cause of war and the true source of peace, they spoke as if the world's last battle had been fought, and the world's last tempest were dying away. They knew not that *sin* was still on earth. They would not believe that Satan was still the god of this world. Men with the Bible in their hands—and especially men with that Bible open at the prophetic page—forewarned them of their sad delusion. The wise of earth asked, "Is it not peace?" The believers in God's Word and purposes could reply, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" What peace, so long as Babylon still stands—Babylon, the mother of harlots and abominations of the earth? What peace, so long as sin still covers earth, and the curse blights creation, and man's selfishness is still rampant, and Satan is lord, and Christ is rejected as the King of kings? How soon has God shewn us the folly of these predictions of the wise! How soon has he dashed to pieces their groundless hopes! How thoroughly has he exposed their ignorance, their miscalculations, their weakness, their vain-glory! Instead of peace, there is war. Instead of the trumpet of jubilee, there has sounded forth the fierce notes of the battle-trumpet. Instead of man meeting man, and nation meeting nation in love and brotherhood, there is the angry defiance of battle, and garments rolled in blood.

VII. Let us notice the way in which God has put a check upon the commercialism of our times. The age has been truly called a "metallic" one, for its "ruling passion" is the acquisition of gold and silver—the heaping up of treasure—the adding of house to house and field to field. In busy speculation, in earnest labour to be rich, in the multiplication of ways for making money, our age has no equal in the past. Commerce is our idol, and the spirit of commercial enterprise seems to surmount, nay to absorb every other. Everything is subordinated to this. Every department of science, and industry, and art, is laid under contribution, in order to promote and extend our commerce. Everything that stands in its way must be levelled and swept off. The "march of commerce," even more than the "march of intellect," is the watchword of the hour. We set no bounds to our commercial prospects, and we lay no restraint upon our commercial aspirations. Nothing less than the round world itself will suffice us. God is putting a check upon our commercialism. He is shewing us how easily he could destroy our resources. A slight reverse in our naval warfare—a sudden storm wrecking our war-vessels—or some such disaster, by which our northern enemy would be let loose,

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would, in one day, bring down the whole pride of our commerce, and shew us the vanity of our boasting. Even as affairs stand, there is a check upon us. Speculators have become more cautious; merchants are obliged to curtail their operations; moneyed men are beginning to think more of the risk than of the gain. And is not the hand of God in this? Is he not assailing us in our very place of power, and threatening to cut the very sinews of our strength? Is he not laying an arrest upon our commercial mania; nay, is he not solemnly warning us of the sin of that intense worldliness which pervades us as a nation, and which is in a great measure fostered by our overgrown commerce? Is he not reminding us how easily he could "cut us short," as he did to Israel—how easily he could destroy our mercantile resources—how easily he could give wings to our riches, and make them fly away?

VIII. Let us notice, next, this year's wondrous harvest. A deficient harvest would have been disastrous for the country, and even a common average one would have left us poor and crippled. Our arm would have been paralysed, and the heart of the nation would have been dispirited and damped. Whether there were peace or war, we should have found ourselves "hardly bestead;" ill able to take advantage of the former, and but poorly equipped for the latter. Beyond former years, even for a generation past, the fruits of the field have been multiplied to us, and God has poured of his abundance into the nation's treasury. This is not chance. It is not the mere action of the laws of nature. It is the finger of God. He has done it for us;—still favouring us and blessing us in spite of our thanklessness and apostasy. It may be that our rejection is nigh at hand. But it has not yet come. God is still shewing himself upon our side, and calling us to return to him, by these large tokens of his goodness—tokens so opportunely vouchsafed at a time so critical, and in the midst of events upon which the destiny of the world is hanging. This is the doing of the Lord.

IX. Mark next the alliance of Britain and France. Of all European kingdoms, France was the unlikeliest to welcome, or even to tolerate, an alliance with Britain. Two years ago we should have thought it impossible. Three years ago it was not alliance, but invasion, that was proclaimed throughout our land. We saw, or thought we saw, the ships of France bearing down upon our undefended coasts, and launching into some of our quiet bays some fifty thousand of the choicest troops, to invade, to plunder, to subjugate this island. Now, France is our ally—the armies of the two nations share together the

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hardships and perils of the battle-field—and their navies anchor side by side. Nay, more, whilst we thus find ourselves in unwonted alliance with our old enemy and a Popish kingdom, we are almost on the point of quarrel with Prussia, an old ally and a Protestant nation. I do not take up the question of the *rightness* of either of these changes. I merely notice the fact. It is certainly a strange one. What may yet come out of it, I do not undertake to say. The issues of a position so singular and anomalous must be very uncertain. But I point to it as a proof that God's hand is specially at work;—the finger of God is here. He will evolve his own plans, and bring his own ends to pass in his own time. But, meanwhile, let us mark how he is working—raising up and pulling down, fastening and loosening, splitting and cementing, twisting and untwisting, according to the good pleasure of his will.

X. Observe in behalf of whom this alliance is formed. It is in behalf of Turkey, an unchristian kingdom—a kingdom well known in ancient times as the worst foe of Europe, against whom went forth the crusading millions of the Middle Ages. It is to protect this Mohammedan nation, to save it from ruin, that our united armaments have gone forth. There is nothing wrong in our thus combining to protect the weak from the aggression of the strong, but there is something very singular in it. It is a new position for us; for, not to speak of past ages, it is little more than twenty years ago since the combined fleets of Britain, France, and Russia went forth against Turkey, and in the "untoward" battle of Navarino, destroyed her navy at one blow. The altered position of parties is too remarkable to be unnoticed. It was not brought about by the foresight of diplomatists, or the issues of battle, but in a way quite unlooked for, and by steps in which we trace nothing of man at all. God himself has done it, and done it in a way such as has confounded man.

XI. Mark, again, how little actual work there has been for the *navy* of Great Britain in this matter. The most magnificent fleet that ever went upon the waters has been equipped and sent forth amid vociferous boastings of the exploits it was to perform. It has accomplished little, and part of it is returning to our shores somewhat shorn of its honours. We do not mean that it has failed, or that its gallant men have shrunk from danger. But God has taken the work out of its hands, and given it to our army. Thus "Britain's pride" has been kept down. Our "hearts of oak" have not failed; but God has not assigned to them the part which we in our vauntings

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had done. Surely this is also the doing of the Lord. It is not according to man's calculations. It is something in which, as in the other parts of this mysterious scene, man has no real share, save as the mere mechanical performer of the work assigned to him by God.

XII. Notice the way in which God has ordered the weather, both by sea and land. No storms have wrecked our war-vessels —no inclemencies of sky have destroyed our troops. Of course, all has not been calm by sea, nor all sunshine by land. Yet how little of the inclement, how much of the serene, have they experienced! And how strangely has the winter been postponed, as if to favour our operations! It might have set in about the middle of October, with frost and snow, which would have been very disastrous to the camp. But it was towards the end of November before aught like severity was felt. Much of the work was over ere the inclemency began. And for six weeks at least, as the army lay entrenched before Sebastopol, there was nothing but cloudless sunshine, day after day, and tranquil starlight night after night; the tempests of the Euxine seemed suspended, and the cold of a Crimean winter deferred that the work might go on. Was this man's doing, or God's?

XIII. Mark, lastly, how these events have been the means of directing special prayer to the East. Hitherto that region has been too much overlooked. Upwards of thirty years ago, our missionaries were driven out of the Crimea, and since that time that large peninsula has been neglected. Our eyes have been turned to India, to Africa, to China; but that wide circle of which Constantinople is the centre, has been too much lost sight of. It has seemed sealed up against the gospel. It has been looked upon as all but hopeless. Russian tyranny, Turkish bigotry, and Grecian superstition, seemed to lay their triple grasp upon the region; or rather, we should say, to build round it their triple wall of exclusiveness, beyond which even the Book of God, or the gospel of his Son, was not permitted to make their way. But now the state of things is greatly changed. God has not dealt with Turkey according to our unbelief and faithlessness. He has thrown it open to us most marvellously, and now Christians feel themselves rebuked for their prayerlessness. Their eyes are turned to it. Their prayers go up daily for it.

This surely is no small thing. When God, by means of some unexpected turn of events, turns the attention of his people in some particular direction, and concentrates their prayers upon some new spot, it means that he is about to commence some work there. It may be a "short work"—it may be a re-

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stricted one. We do not undertake to pronounce upon its duration or extent. But we feel as if we could confidently say, God is about to carry on a work in these Eastern parts; and for this he has been preparing the way by calling on his people to pray for them.

Time is short. Events urge us. The signs are thickening. Jehovah is preparing his chariot. Its wheels are already flinging their echoes before them, and making the hills of earth resound with the solemn thunder. Men of earth, prepare! Get you to the hiding-place. Church of God, awake! Gird up thy loins and with eager, loving heart, stand in the attitude of waiting for Him who comes to pour out upon thee all the fulness of a bridegroom's long pent-up love, and to bestow upon thee the glory of an everlasting crown.

Art. II.—ABRAM, LOT, MELCHIZEDEC, AND THE KING OF SODOM.

In the thirteenth chapter of Genesis, we see Abram as the peacemaker; but in the fourteenth, which is the record of one of the most wondrous parts of his history, we see him as the man of war. In the one scene, he stands before us as a man giving up everything, and leaving home and kindred; in the other, we see him contending even to blood for his kinsman's safety and his neighbour's substance and rights. It may seem somewhat inconsistent that an old man (for he was now about eighty-four), and one who was truly a stranger and pilgrim on the earth, should thus suddenly snatch up the spear and go forth to do battle with the assailing kings. But Scripture nowhere suggests that such things are inconsistent. It nowhere intimates that the meek follower of Christ may not, when need calls, become the brave defender of his own and his neighbour's rights. It nowhere speaks of war as in itself sinful, nor brands the soldier with the name of murderer.* It is from the spurious religion of these last days that such ideas have

* Is the covetous spirit of modern commercialism not more unchristian than that of war? Christ has not condemned either war or commerce. Man's denunciation of war, as in itself antagonistic to Christianity, is the embodiment of a human idea or deduction from what he thinks Christianity is or ought to be,—a religion of love, not of righteousness or of judgment. "No punishment of death, no war," is in general the expression of the same human idea, as "no judgment, no wrath, no hell."

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come, or from the infidelity of those who, by pointing to the scenes of bloodshed recorded in the Old Testament, seek to undermine the Bible.

Hitherto the scenes through which we have seen Abram passing have been scenes of peace. In Chaldea, in Haran, in Canaan, in Egypt,—all has been peace. No weapons of war have been lifted either by him or against him. But the scene now changes, and the present chapter is a history of tumult and bloodshed—war upon war in quick succession—the tide of battle flowing and ebbing, and reflowing, till at last, when the enemy seemed to have prevailed, and was marching homewards in triumph, Abram interposes, the invader is smitten, and the prey is snatched from the hand of the mighty in the very hour of his exultation.

The chapter opens with the names of four kings, or at least princes, who, for some cause not mentioned, pour down their hosts upon Palestine. Rising like a cloud in the far north-east, they move onward till their fury breaks in tempest upon the nations of Canaan, accomplishing God's purposes respecting that land, on which it discharges itself, and respecting those who were specially made to feel its power.

It is not over Canaan in general that this storm bursts, but only on a particular region of it, as if there was something there that attracted it. It is towards the five cities in the vale of Siddim that the cloud moves. Passing over the northern regions, and not extending to the south and west where Abram dwelt, it smites the five cities alone, leaving the rest of the land untouched.

The five cities, headed by their five kings, are banded together to meet the invasion. But in vain. They are smitten and subdued. There is nothing left for them but subjection. Accordingly, they bow the neck to the yoke, and serve these eastern chiefs, at the head of whom is Chedorlaomer, king of Elam, for twelve years. At the end of this period they rebel, seeking to throw off the yoke and to regain their independence. The effort fails. The invader returns upon them. In his progress, he overthrows other tribes which in his former expedition he had not touched, the Rephaims, the Zuzims, the Emims, and others, as if he would now sweep all before him. The five kings of Siddim join their forces and fight with him. But they prevail not. With his confederate chieftains he bears down all before him, and the kings of Sodom and Gomorrah are compelled to flee to their mountains. Sodom and Gomorrah are plundered, and all that is of value carried off. Lot, too, Abram's nephew, who seems to have remained at

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home, taking no part in the battle, is taken, with all his substance. The second overthrow is more sweeping and terrible than the first.

Such is the narrative contained in the first twelve verses. Let us now look into its meaning. At first, it seems but a list of names or bare account of invasions and confederacies, of battles lost and won. But it has more under it than this.

We have seen that it was on a special part of Canaan that these calamities fell. And we ask, why on this part alone? Why did the Canaanites, and the Perizzites, and the other tribes, wholly escape? As to *man's* design in the matter, we know nothing. Not a word is said to shew us why these Eastern kings assailed the cities of the plain. But we know God's purpose in this matter; and that is the main thing.

Two things, we may say, attracted this thunderstorm to the spot where it burst:—*First,* the wickedness of the cities, which rendered it needful that God should interfere in judgment; and *secondly,* the backsliding of Lot, which made it necessary that God should chasten and rebuke him for his sins. Let us consider, then, these two things—God's dealings with Sodom, and his dealings with Lot.

I. *His dealings with Sodom.*—It is said that the men of Sodom were wicked, and sinners before God exceedingly. It is evident that their cup was fast filling up. God could not much longer bear with them. His long-suffering had been great, but it was now drawing to a close. Before, however, final judgment descends, God must deal with them, in order, if it be possible, to arouse them and lead them to repentance. For he does not smite at once, even the ungodliest; but has long patience, not willing that any should perish, but that all should come to repentance. The shadows of Sodom's night are now beginning to fall, and God deals with them in earnest,—warning them, not once, but again and again, to shake them from their security. He visits them with shock upon shock, of diverse kinds, in order to awaken them and point out their sins to them. He first sends the Eastern armies, as his messengers calling them to awake out of their carnal sleep, and forsake their sins. And the first note of the war-trumpet pealing through their valleys ought to have sounded in their ears as did the voice of Jonah in the ears of Nineveh: "Yet forty days, and Nineveh shall be overthrown." They resist, but they are overthrown—their confederate might avails nothing. And this overthrow should have been felt like a second voice saying, "Repent." Then there follows the twelve years' bondage. And how solemnly should these long days of

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oppression have spoken in their ears, rebuking their sins, calling them to repentance, and foretelling heavier judgments yet to come! But they repent not. They go on in their lusts, filling up the measure of their iniquity. Instead of repenting of their sins and going to God to rid them of their heavy yoke, they rebel against their oppressors. A second battle and a second overthrow take place—more terrible than the first. They are subdued, but they repent not. They are plundered, but they repent not. O sad perversity of heart and obstinate persistency in sin! They will not learn the evil of sin. They will not learn its terrible results. They will not turn from their evil ways. "When God's hand is lifted up they will not see!"

God tries one method more. He makes one other effort to break or to melt their stony hearts. He has tried judgment; he now tries grace. He has interposed with evil; he now interposes with good,—so that though the "severity" may have failed, the goodness may lead them to repentance. He sends them deliverance at last—deliverance, not by their own hand or might, but by his servant Abram—deliverance, not for their own sakes, but for the sake of Lot. He makes them to stand still and see the salvation of God,—the wondrous deliverance wrought out for them by his servant, and the wondrous grace which that deliverance implied—the wondrous love which that deliverance proclaimed to these guilty cities. But all in vain—they repent not. Grace fails, just as judgment had done. They rush on to fill up the measure of their iniquities. They heed no message, whether of severity or love. Ah! what a picture of our poor sinning world, and this poor sinning land! How often has God dealt with us, both in threatening and in tenderness, yet we have not turned to him! How often has God dealt with thee, O sinner! seeking to break or to melt thy impenitent heart! And wilt thou not repent? Wilt thou not turn and live? Wilt thou not forsake thy sins, and purge them all away in the ever-open fountain?

II. *His dealings with Lot.*—Lot had sinned in choosing Sodom as his abode; and when he heard the trumpet of the enemy, must he not have felt that his sin was finding him out, and that God was pursuing him? Must he not have seen that God was drawing near to reprove and to chastise him? He had chosen Sodom for its fruitfulness; but what would this fruitfulness do for him when war laid waste his fields? He had parted with Abram, and preferred the company of the ungodly, and he was now to be made to feel how insecure was

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his new position of fellowship with sinners, and how much securer it would have been had he remained with Abram. The twelve years' oppression that followed must have taught him these lessons more forcibly. The second war and defeat; above all, his own captivity and the plunder of his goods, must have made him feel how little he had gained by his choice of residence. From the hour that he left Abram, he seems not to have had one moment's security or peace. All went wrong with him. He had cast in his lot with Sodom, and he must bear Sodom's plagues.

Oh! how terrible does sin appear in a servant of Jehovah! How exceeding sinful in all its aspects! How totally inexcusable!—And how little is gained by it! Men sin for some worldly profit, but the profit vanishes. A child of God becomes worldly, and compromises his character, for the sake of pleasure or advantage. He soon finds that he has lost much and gained nothing. He has lost his high position, and character, and influence, and he has gained nothing in return. It has been all loss,—pure loss,—not gain. His sin finds him out. It tracks him like a bloodhound; it traces him through every winding; it compasses about his heels, and attends him as his shadow.

His God is faithful to him, and will not suffer him to go wholly back. It is in very faithfulness that he thus pursues him step by step, even as he pursued Lot, giving him no rest till he return to the narrow way. Every kind of discipline he tries with unwearied faithfulness:—the stern and the gentle; alternate severity and grace;—these he makes use of, nor will he rest till they have done their work. Rather than see him go on in sin, he will strip him bare, as he did Lot, in order to make him feel the wretchedness of his position. And then in love he will step in and restore him everything, if so be that grace will effect what judgment has failed to do. O child of God! thou hast a faithful and a holy God to deal with, and be sure he will not allow one sin to go unnoticed. He will deal honestly and truly with thee. He will rebuke, and chasten, and warn thee, till thou art driven out of every sin. He will not spare the rod, for he that spareth the rod hateth the child; but will keep hold of thee and continue his strokes, till that conscience of thine has been made thoroughly tender, and that will of thine has been brought into entire conformity with his own. Then, but not tell then, will he cease to use the rod. Then, but not till then, will he rejoice over thee in unstraitened love, feeling that now he may pour out on thee, without re-

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straint, the whole fulness of his paternal heart, without any fear of his grace being turned into licentiousness, his love abused, and his own Son made the minister of sin.

But while God is thus smiting, he is preparing a remedy; while he causes Lot to be led captive, he provides a deliverer. A solitary man escapes from the hands of these Eastern invaders. Without a moment's delay, he hastens to Abram to make known the calamity. He finds him dwelling apart from these scenes of bloodshed, in peaceful friendship with three of the heads of the neighbouring tribes, Mamre, Aner, and Eshcol. Thus, when a man's ways please the Lord, he makes even his enemies to be at peace with him. And this Abram had found. These neighbours and he had allied themselves together. In the case of Lot, it was he who was attracted to the Sodomites because of their fruitful fields; but in the case of Abram, it seems to have been these Amorites who were drawn to him; and this, no doubt, for their abiding good. And oh, what a mighty difference there is between these two things! Let the world be drawn to us by all means,—nay, let us seek to win it; but never let us be attracted to the world, nor be seduced into its fellowships.

Mark the name here given to Abram—"the Hebrew." This may have been given because of his descent from Eber; but it seems more likely to have been a name derived from his present circumstances, and given him by his neighbours as one who had come from afar, from the "other side of the flood," or Euphrates, as Joshua expresses it. They see in him the "stranger;" he is to them Abram the "foreigner,"—the man who belongs to another country and another race. So let the world name us "strangers;"—so let the men of the world look on us as "aliens,"—men who have little in common with them: men sprung from another race, possessed by another hope, and led onwards in their journeyings by another star. "Sojourners,"—not "settlers,"—that is our name in this present evil world.

Abram acts promptly. Not a moment must be lost, else these marauders will be beyond reach, with their captives and their spoil. Abram immediately arms his servants and pursues them to the extreme north of the land, even to Dan. There, learning their nearness as well as the particular method of their march or their encampment, he divides his little band into companies, and attacked them in different directions, entirely routing them. He pursued them to Hobah, not far from Damascus. In his victorious pursuit, he gleans up everything that had been carried off, and returns with the

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goods and the people,—men and women and cattle,—nothing lost. Such is the bravery, the despatch, the vigour of this man of God! Surrounded with danger, he does not shrink from it. He might escape it, if he only chooses to allow his friends to be carried captive. The enemy does not attack him, and he does not need to assail them. But the welfare of others is at hazard, and, whatever be the danger, he goes forward to face it. He flings himself upon the hosts of the invaders, trusting in the strength of Him who makes one to chase a thousand. In faith he ventures, and by faith he conquers.

Doubtless the whole land was stirred as Abram passed through it with his little band to rescue the captive and to spoil the spoiler. Canaanite and Perizzite,—all the tribes of that region,—feeling themselves exposed to a common danger from these Eastern invaders, would be on the watch for tidings of Abram's success. It was their battle that he was fighting. Specially was the King of Sodom interested in the contest. He himself had escaped, but many of his people had gone into captivity. His country had been plundered, and he was left to reign over desolation. No sooner do the news of Abram's success come south than the King of Sodom sets out to meet him; and, ascertaining the way by which he was to come, he proceeds onward till they meet at Shaveh, which is the King's Dale, hard by Jerusalem. There, in that valley, first named from Melchizedec, and perhaps noted for something in his day,—in that valley, much noted in after years as the valley of Jehoshaphat,—in that valley, which, in the last days, is to be yet more noted for the gathering of the nations, —in that valley, Abram and the King of Sodom met, after one of the most marvellous interpositions of the Divine hand in behalf of his servant.

Surely now the King of Sodom will learn that Jehovah is God, and that there is none else; that he is the God of Abram, and the Most High among the nations of the earth. Surely he will be led to humble himself before this God, as the living God, and to forsake his iniquities. Surely he will see that the way of transgressors is hard, and will not return to folly. Surely he will learn the blessedness of having the God of Abram for his God, and the security of having Abram for his friend. Alas! we shall find that he learns nothing. This wondrous interposition of Jehovah teaches him nothing. Severity and goodness are alike unavailing. His eye does not turn upwards, nor does his heart rise above the things that perish with the using.

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Yet he would be just (ver. 21). Nay, he would be generous. He freely hands over to Abram all the spoil that he had taken, asking back nothing save the persons. He is not sordid nor selfish. He does not grasp at the fruit of Abram's victory, or seek to enter on another man's labours. He is willing that the conqueror should retain his dear-bought spoil.

Abram at once rejects the gift (ver. 22). He did not fight either for spoil or for glory, as men speak. He was not seeking to be rich. And he is specially desirous of not being made rich at the expense of another. So deeply does he feel this matter, that he makes it the subject of a solemn oath between him and God, the Most High God, the possessor of heaven and earth, who, as such, was able to give him, not only the riches of Sodom, but the cattle upon a thousand hills. He will not take even a thread or a shoe-latchet of Sodom's spoil. He will not touch the unclean thing, nor handle the wealth of Sodom, lest his consistency should be brought into question, and he should be thought to be, like Lot, a man seeking his portion amid the good things of a present world, heedless of the contamination to which he might be exposed. He felt as if God had been already too much dishonoured by the worldliness and inconsistency of his kinsman. He must assume high ground. He must rise far above the suspicion of selfishness. He must shew that he has no hankering after Sodom's fruitful plains. He must be a faithful witness for God before the King of Sodom. He must shew himself as a man of faith,—as a stranger and a pilgrim on the earth. Lot had been but a poor specimen of a man of God. Instead of a witness to Sodom, he had been a stumbling-block. Instead of pointing upwards, he had pointed downwards. Instead of rebuking the worldliness of Sodom, he had confirmed it by his sad example. He has failed to testify for God and for the better inheritance to which he professed to look forward. Abram must seize the opportunity to supply his lack of service. And he does it well. He speaks from a high position. He gives no uncertain sound.

He is desirous to be just to others, and claims a portion for those who had shared his dangers, the young men who had gone with him. But for himself he rejects all (ver. 24). The Most High God, the *possessor of heaven and earth,* is his portion.* He can supply all his need. He can make him rich. He looks to him. And he speaks to the King of Sodom as one

* It was in the name of the Most High God, the possessor of heaven and earth, that Melchizedec blessed Abram. To this Abram refers in his answer, as if he would say, What are these gifts to me, who am the friend of the Possessor of heaven and earth?

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thus looking. He speaks as a man of faith,—as one whose home and whose hope were beyond either the fields of Sodom or the plains of Hebron.

Yet his testimony seems to have been in vain. The goodness of Jehovah in delivering the captives of Sodom seems to have had no effect upon its king, in leading him to acknowledge Jehovah, or to forsake his sins, and, like the king of Nineveh, humble himself in sackcloth, or to cast in his lot with the friend of God. He gives not God the glory, nor turns from his evil ways; but holds on in evil till terrible judgment smites him and his people. That meeting with Abram in the King's Dale,—surely something might have been expected from it! It was as if God had brought him to the spot to give him a last opportunity. It was the day of his visitation, the place and time of love, as there he stood face to face with that man of faith. And that testimony which Abram gave before him,—how it ought to have rebuked his worldliness, and drawn him out of it! O King of Sodom! is all this love to be in vain? is this last opportunity to be in vain? wilt thou turn away from the message, and do despite unto the Spirit of grace? Oh! hadst thou but known, at least in this thy day, the things that belong to thy peace! But soon, soon they shall be hid from thine eyes.

And yet it shall be more tolerable for that King of Sodom than for thee, O man of the world! in these days of louder testimony and clearer light! Shall God deal with thee in vain? shall he give thee opportunities and times of visitation in vain? shall he smite thee and heal? Shall he cast thee down and then lift thee up, and wilt thou not turn when he thus smites and heals? Shall he bring thee into happy contact with some godly friend,—some Abram,—some man of God; and wilt thou not profit by the interview? Shall he speak to thee with his own lips, and say, "Come out and be separate," and wilt thou give no heed? Then must thy doom be darker than Sodom's, and thy hell more intolerable than that of Gomorrha.

But there is another besides the King of Sodom here, though his name is not mentioned. Lot is there, rescued from captivity, and restored to his abundance. This, too, is his day of visitation. He has been stricken by the hand of God, and he is now delivered. He is brought back amid the crowd of rescued captives. How is his conscience beating? Is he ashamed, humbled, confounded? Does he go back to Sodom, saying, "What have I to do any more with idols?" Alas! no. Whatever may have been his feelings under the chastise-

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ment, he returns to his fruitful fields substantially the same man; not to quit them till God tears him away, strips him of his wealth, and casts him forth in poverty, a miserable bankrupt,—a ruined man,—a mere brand plucked from the burning. He learns nothing. We do not wonder so much at the heathen king's impenitence; but Lot's persistence in evil seems strange indeed. Have we no Lots? Are there not Christians among us so knit and chained to the world, that neither goodness nor severity will tear them away? Poor, blinded, self-willed men! You call yourselves saints; but where is your saintship? where is your separation to God? You call yourselves heirs of the kingdom; but where is your walk of faith, and holiness, and uncompromising consistency? And what will the end be of your waverings and inconsistencies? Saved so as by fire; that will be all. A useless life, —a worthless, uncertain testimony,—and, in the end, bare salvation,—the lowest place in the kingdom; no abundant entrance, no exceeding and eternal weight of glory!

Let us now look back and take a general view of the whole scene. Four men stand before us here. Each has a goodly train behind him, in all likelihood very much like himself in character and feeling. But it is simply with the men themselves we have to do;—though, no doubt, with them as representatives of different classes. They meet together in this silent vale outside Jerusalem. The Kedron flows by, and the Mount of Olives rises above them. For aught that we know, it might have been just at the foot of that hill—at Gethsemane, or hard by it, that they met. But the scene matters not. It is not with it, but with the *men* that we have to do.

There is, first of all, Melchizedec, king of Salem, priest of the Most High God. He has come out of his city to greet the Chaldean stranger; and just beneath its walls he stands in the attitude of blessing,—presenting at the same time the bread and wine which he had brought for the refreshment of the wearied army. In him we see the representative and foreshadow of Christ, the King of the heavenly Salem, the bestower of the eternal blessing. He certainly is the chief figure in this wondrous scene. He rises above all the rest in mysterious majesty. Whoever he be, he is certainly one to whom God is pointing our eye, as containing in himself and his doings something of infinite moment, which God is desirous of unfolding to us. He is presented to us as the figure of the great King, the type of the High Priest of good things to come. We learn much in looking to him — much of coming grace, but more of coming glory—much respecting earthly blessings.

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to Israel, but more respecting heavenly blessing to the Church. For the day is coming, when, after Israel's weary battle with her assailing foes—after the Church's still longer and sorer warfare with her innumerable foes, the true Melchizedec shall come forth from his glorious city to save, and to bless, and to glorify.

The next figure that we notice in the group is Lot. He bears no part in the wondrous interview. He is a rescued captive, listening to the blessing pronounced upon his deliverer, and perhaps partaking of the feast provided by the King of Salem. But he is not directly addressed. He holds no near nor special intercourse with the king. And it is not his affliction that thus thrusts him away. It is not because he is a captive just delivered from the spoiler's hands that he is thrust into the outer circle. He is a backsliding man; and "the backslider in heart shall be filled with his own ways." He is not in a condition to lift up his head or to venture near. He has deeply offended. He has grieved the Spirit. He has failed to make use of God's dealings. He has persisted in his worldly, covetous ways. And now, what has he to do in the presence of the king? Not a word is said of him. He is there we know. But we hear nothing of him. He comes and goes unnoticed. His evil ways have interposed a solemn distance between him and the representative of the Most High God. Ah, backslider, see the evil of thy ways! See how thy sin finds thee out! See how it lowers thee; how it makes thee afraid or ashamed to draw near; how it keeps thee in the outer circle; standing behind the saints, listening to the nearer intercourse of thy more consistent brethren, and gathering up the crumbs that are falling from the table which Melchizedec has spread for them! Thou winnest the world; but thou losest all boldness before God. Thou succeedest in thy covetousness and ambition; but thy peace is marred, thy fellowship with God is interrupted, and thou feelest as if thou couldest only get a blessing at second hand—the mere broken fragments that are left of the great banquet of the more blessed, more favoured saints.

The next figure in the group that we notice is the King of Sodom. He stands before us as the representative of the world. His is the outer circle—we may say the outermost. He has no connexion with Melchizedec or with Abram: and his connexion with Lot is a mere worldly tie. Poor man of earth! he stands alone. He has got back his goods; and he is no poorer in the world than before. But what more can he say? He has no share in Melchizedec's priestly blessing or royal feast. He has no portion with Abram in his hope or

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faith. Nay, even between him and Lot there is no real bond. Lot, though a backslider, is still a man of God, with his eye resting on a divine hope. But the King of Sodom has nought of this. He is a *man* without a blessing, and without an inheritance. He should have Sodom to dwell in till the fire and brimstone descend; and after that, where is he?

Men of the world—ye who have no God, no hope, no home, no portion! do you not see your picture here? An unblest life and an accursed death! That is your portion. The outer circle here, within which no blessing comes; and the outermost darkness hereafter, where there is weeping, and wailing, and gnashing of teeth. Be warned, and seek a truer portion than earth can give. See the King of Sodom's doom, and flee it now; lest in an hour when ye think not, the sentence of doom go forth against you, and ye perish in the flames of a world to which ye had clung so long. Quit thy Sodom home, thy Sodom refuge, thy Sodom portion. Quit it now, and betake thyself to the Divine Melchizedec—true King of Salem, Priest of the Most High God—and he will bless thee. Cast in thy lot with Abram, and share his faith, and joy, and kingdom.

The fourth figure that meets our eye is Abram. It is with him especially that Melchizedec has come forth to confer. The others are mere spectators, standing in the back-ground. They look, and listen, and wonder; but that is all. It is to Abram that Melchizedec addresses himself. It is with Abram that he communes. There is not only *friendship* between them, but there is sympathy, congeniality, love. Melchizedec recognises in Abram the man whom God delights to honour; and he honours him. He recognises in Abraham the man to whom God has given this very land in which he now rules, and he blesses him. As God's high priest, and as king in Salem, he comes forth to set God's seal upon this man, who, wherever he went, was so nobly testifying for the true God among those who knew him not.

It is as the representative of the Church of God that Abram stands before us. As such, he is thus peculiarly blessed and recognised by God; and in him the Church may learn her own true character and position, as well as her connexion with the blessing of her Great Melchizedec. Hereafter she shall receive that blessing in full when returning homewards after her days of warfare. But even now she gets it. God owns her faith, and meets her with the fulness of his blessing.

Abraham stood before Melchizedec as a stranger. So do we; and as such we are brought into closer fellowship with God. Abraham stood as the stranger, the man who had turned his

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back upon the world. So do we; and as such we get the Melchizedec blessing. Abraham stood as the man whose eye was on the kingdom. So do we; and as such we get the earnest of the Spirit, until the redemption of the purchased possession, to the praise of his glory. Let us learn, then, from Abraham, what faith is, and what faith does; how it affects our view of what is past as well as of what is to come; how it leads us to form a true estimate of things present and seen, as well as of what is future and unseen; how it discovers to us the worthless hollowness of this present evil world, as well as the glory and fulness of the everlasting inheritance, which in the day of Christ we are to receive from Him who is the "possessor of heaven and earth." For what is Sodom and all its fruitfulness to Abraham? What is the world and its riches to one who is to inherit all things, as fellow-heir with the Eternal Son of God?

Art. III.—IS THE CHURCH OF GOD IN RUINS?

An anonymous tract, of twenty pages, has come under our notice, which perhaps we might not have referred to, had there not been, at p. 19, a sort of allusion to us, or at least to something which we wrote* (see *Journal of Prophecy*, vol. ii. p. 97, and vol. iv. p. 102). We had spoken strongly against the very *unscriptural* way in which some writers had made mention of the "failure of the Church,"—the "ruin of the Church,"—the "failure of the Dispensation." We had affirmed that these statements regarding the Church's failure, &c., were fitted to set aside all apostolic precept, and doctrine, and practice. We had maintained that, if this new *theory* were true, the Epistles to the Corinthians and other such were really useless.

The writer of the above tract calls this a "hardy charge." He thus writes:—

> "It has been supposed that the assertion of the failure of the Church forces us to say that we, in these last days, *cannot* have recourse to the Epistles to the Corinthians, &c.; and *so* to fall back upon the promise—'Where two or three are gathered together in my name, there am I in the midst.' The present pamphlet, of itself, is a sufficient answer to as hardy a charge as could well be made."

As the charge we made is a serious one, it may be well to

* The title of the tract is, *One Body and One Spirit.*

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prove it by larger extracts than we formerly gave. Our readers will be able to draw their own conclusion—they will "judge"* as to the statements made in the following passages. We quote from the tract entituled *On the Present Ruin of the Church*, written, it would appear, originally in French—we suppose by Mr Darby. The authorship, however, is of no importance. The tract is one of the many put forth by one of the sections of the body known by the name of "Plymouth Brethren." It seems, moreover, quite to correspond with much of the teaching put forth in the three volumes of their *Inquirer*, and in the seven volumes of their *Christian Witness*. It also breathes the same unpleasant spirit of superciliousness towards all who differ, which the *Inquirer* so lamentably manifested, and from which the *Witness* was not free.† We have had occasion to notice in some of Mr Darby's works the unchristian spirit in which he assails those who do not agree with him, even on points of apocalyptic interpretation; and we only recur to the subject because the tract at the head of this article brings it again before our view. Into "Church matters" we do not enter—save in so far as they are wrapt up in prophetical ones. And such is the case, in the tract referred to on "the ruin of the Church."

Its first paragraph introduces the whole question:—

"Recent circumstances have forced on the attention of many saints the question of the competency of Christians, in these days, to form churches after the model of the primitive churches, and whether such be now the will of God. Brethren, respected, and personally beloved by those who differ from them, insist, that to form or organise a church, is the only way, according to the will of God, to find blessing in the midst of the confusion which is recognised to exist. To others, this attempt seems altogether human. And thus, though blessed to a certain extent by the Lord, because sincere, and accompanied by real piety in many who are active in it, wanting in the prime element of abiding blessing—dependence on God."

The question, then, proposed is, Whether it be the will of God that Christians should endeavour in these days "to form churches after the model of the primitive churches?" A considerable portion of the tract is intended as an answer to this question; and it is in the course of this answer that the singu-

* We find frequently, in the tracts published by the Plymouth body, the expression, "I judge;" yet we find also in the same tracts the condemnation of the expression, "the right of private judgment."

† Perhaps some of the *best*, as well as some of the *worst*, papers emanating from the "Brethren," are to be found in the *Inquirer*. There are many precious testimonies in it to gospel truth; and there are also not a few papers which, for sneers and sarcasm, find few equals even in political newspapers.

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lar statements come in, to which we adverted at the outset. They are indeed but "man's ideas of what a church ought or ought not to be," if we may call them so, but still they are put forward with much decision. No attempt is made to base them upon Scripture; and it is in maintaining them that the writer attempts to restrict all efforts towards the formation of a church to the mere acting upon the promise, "Where two or three are gathered together," &c.

But we proceed with our extracts, in the course of which the writer's full *theory* will be evolved. He shall be allowed to speak for himself, and to state *his opinions* in his own words.

"Having recognised these important truths—first, the union of all God's children; and secondly, of all God's children in any given place—as clearly stated in Scripture, it might seem that all the question was terminated. But stop awhile. It cannot be denied that this fact, recorded as subsisting in Scripture,—for it is a fact and not a theory,—this fact has ceased to exist, and the question is, How is a Christian to judge, and what to do, when the state of things described in Scripture has ceased to exist? You will say, 'Re-establish it.' Your answer is the great proof of the evil, for it supposes power in yourself. I answer, 'Understand the Word, and obey the Word applicable to such a state of things.'"

Here, then, it is first assumed as a fact, that "the state of things described in Scripture has ceased to exist." Yes. More than this may be said:—It may be said that ere twenty years had passed over, the Church, or at least some of the Churches, had fallen into disorder,—disorder even worse than what exists in the present day. Did the apostles say, then, "The Church is ruined, the dispensation has failed?" Did they forbid any attempt to re-establish the Churches? Were not several of the epistles written for the very purpose of re-establishing the state of things which had existed at first? And afterwards, were not Christ's epistles written also for this end? Did Christ say, "The Church is in ruins, the dispensation has failed; you must not attempt to go back to first principles and first examples"? No. His exhortations still point to the "candlestick,"—a candlestick which, in reference to a particular Church, might be removed, but which was removed from it only to be set down somewhere else. And all his admonitions call upon the "angel of the Church," and the Churches themselves, to repent, and do their first works.

But the writer of the tract gives it as his opinion, that the Church is in ruins, and that the dispensation has failed, and that we must not return to the primitive model. Thus he writes:—

"Your reply to me supposes two things. First, that it is God's will to

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re-establish the dispensation after it has failed; and secondly, that you are able, and are sent to do it. I doubt both these assumptions."

And, in further illustration of this answer, he adds—

"I put a case. God made man innocent, and God gave man his law. Every Christian will confess that sin is an evil thing, and ought not to be committed. But suppose some one, convinced of this, should undertake to keep the law; to be innocent and *so* please God. You would at once say, he is in his self-righteousness; he trusts to his own strength; he does not understand the Word of God. A return, then, from the evil which exists, to what God originally ordered, is not always a proof of having understood his Word and will; though to recognise that what he originally ordered was good, and that we are departed from it, is evidently a sound judgment at least. Apply this to the Church. We recognise all of us (for to such I speak) that God formed churches, or regular assemblies of all the saints in a place. We recognise that Christians, and the Church in general, had sadly and evilly departed from this, and were guilty in this. To undertake to re-establish it all on its original basis, may be at least the same spirit which leads a man to pretend to re-establish his righteousness when it is lost. Before I can accede to your pretensions, you must shew me, not merely that the Church was such originally, but that it is God's will to re-establish it according to its original glory, now that man's wickedness has spoiled and departed from all that. And further—to come to facts—that the union of two or three, or two or three and twenty Christians, has a title to call itself the Church of God, which was an assemblage of all; or that you have so had the capacity and competency to assemble them given to you anew from God, that you can treat as schismastics (self-condemned, because not of the Church of God), those who do not heed the call."

The illustration in the above argument totally misses the point. When a sinner tries to get back to the favour of God, by keeping the commandments, he is acting in *direct disobedience* to the whole Bible,—which tells him in every page that by the works of the law shall no flesh be justified. When a Church tries to get back to the primitive model, what disobedience is it guilty of? Which of Christ's precepts is it contravening? It certainly does not believe in man's opinions as to the "failure of the dispensation," or the "ruin of the Church;" but that is all. It "judges" the writer of the above tract to be a rash promulgator of man's theories, and of the wisdom of the flesh; but beyond that it is guilty of nothing in the sight of God.

But the writer enlarges upon the illustration—

"Apply this to the Church—to the whole dispensation. While men slept, the enemy has sowed tares. It is a state of ruin, plunged and lost in the world; invisible, if you will, when it should hold forth, as a candlestick, the light of God. In a state of ruin. If it be not, I say to the dissenting and separating brethren, why have you left it? If it be, you must recognise this ruin,—this apostasy,—this departure from its first estate. Oh, it is too palpable! Abraham may receive men-servants, and maid-servants, and oxen, and camels, and asses, but his spouse is in the house of Pharaoh (Gen. xii.). What, then, is the operation of the spirit of faith? First, to recognise this

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position,—to be conscious and humbled as to this state of ruin. And what then? To assume that we, who are guilty, can repair it all again? No! That would be a proof that we are not humbled. But to seek—humbly to seek what God has told us in his Word of such a state of things; and not as a child who has broken some precious vase, try to patch it together, or make it new, in order that the mischief may not be seen."

In all this we have not a single word of proof advanced. It is all man's wisdom,—man's judgment,—man's fancies. What we want is just one sentence from the Word of God to justify it. But of this we get none; nor is the next sentence any better:—

"I press this point on those who assume to organise Churches. If they exist, they have no need to make them. If they did, as they affirm, exist at the beginning, and have ceased to do so, then is the dispensation in a state of ruin and apostasy from its original estate; and their pretension is to *re*-establish it. This is what you have to justify, or you prove nothing of your pretension. If you tell me that the Church cannot fail, because God's promise is, that the gates of hell shall not prevail against it,—if you mean the salvation of the elect, the risen glory of the whole Church triumphant over Satan, I agree. It is not that which is the question; for the salvation of the elect was equally sure when there was no Church gathered at all. If you mean that the actual dispensation cannot fail, it is a grievous and destructive error; and, I add, why are you separated from the state it is in? If the dispensation of God, in the gathering of his Church here below, subsists without failure, why do you form Churches anew? Popery alone is consistent here."

The next paragraph is more extraordinary still. It takes the eleventh of the Romans, and argues from the prophecy of Gentile apostasy that it would be wrong in us to attempt the formation of Churches on the footing on which they were at first. When God predicts sin, it is for the end that we may turn from it—not as this writer assumes, that we must continue in it. When God predicts apostasy in the Church, it is that the Church should guard against such apostasy, by ever keeping her eye upon her *first* estate and first works; so that when she sees herself declining, she should at once retrace her steps to primitive ground, and shape herself by the early model. The writer's statement is as follows:—

"And in Romans xi. the notion that the dispensation of the Church cannot fail, is treated as the ruinous presumption of the Gentiles, being wise in their own conceits; and that, on the contrary, this dispensation would be treated exactly like the last. If it continued in God's goodness, the goodness of God would continue with it; if not, it would be cut off. Thus revealing its cutting off, not its re-establishment, if it did not *continue*. But the forming of the Church, and Churches anew, on the footing on which they were at the first, acknowledges the failure, but does not submit to the testimony of God, as to what his thoughts are, when this case would arise—acts on its own thoughts, and trusts to its own competency to accomplish these thoughts. And what, I ask, has been the result?

"The question is not at all, then, if such Churches existed in the scriptural times. But if, when through man's evil they have ceased to exist, and the

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saints are dispersed—an acknowledged fact—those who have undertaken to do the apostolic work of re-establishing them (and so the whole dispensation) on the ancient footing, have understood the mind of God, or are endowed with the competency to accomplish the task they have undertaken to perform."

After this he thus tries to meet an objection which might be raised:—

"I shall be asked, 'Do you mean, then, to make us hang down our hands, and say we can do nothing till we have apostles?' By no means. I only doubt that it is God's will that you should do what the apostles did. And I say that God has left sufficient direction for the faithful Christian in the state of things in which the Church is, following which is much more truly obedience, than imitating the apostles. And further, that the Spirit of God is always present to strengthen him in that obedience.

"The Spirit of God, who foresaw all the times of the Church, has given in the Word the needful warning, and is ever present, the needful help.

"If he tells me, that in the last days there shall be perilous times, and describes the men of these times, he adds, 'From such turn away.' If he warns me that I should not be unequally yoked together with unbelievers, at any time, and that we are all one body, inasmuch as we partake of the one bread—and yet I find no such union among the saints—he also tells me, that where two or three are gathered together in Christ's name, he is in the midst of them.

"Those who have desired to constitute Churches seem to have forgotten, in a good desire, the need of power, as well as of directions. When it is said that all directions for the Churches are for all times and places, I ask, Are they for times and places where Churches do not exist? And the whole question recurs of the dispensation. If it be fallen, who is to make these Churches?"

Then comes the remarkable statement as to the uselessness and inaptitude of the apostolic epistles in the present day. The "dispensation is in ruins;"—of what use are such epistles as those to Timothy and Titus? The "Church has failed;"—how can you go back to the Divine directions given in the Epistles to the Corinthians? Such is the argument of the following singular passage. As usual no Scripture is adduced; it is *man's* opinion, but we may hear it.

"Again, those who insist on making and organising Churches, quote the epistles of Timothy and Titus with the most perfect confidence, as directions for the Churches in all ages. And it is remarkable, that the quotations of Scripture on the most important topics, for those who organise Churches, as choice of elders, deacons, and the like, can be quoted only from these epistles, by those most versed in these subjects, *when they never were addressed to any Church at all.* And it is sufficiently remarkable that these confidential companions of the apostle were left, or sent to places where Churches existed, in order to fulfil these functions, evidently shewing that the apostle could not trust them to the Churches, even where Churches existed which he had formed himself. And these are presented as directions for the Churches in all ages!"

He then speaks of other Christians, and of their assemblies;

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and the last clause of the sentence we are about to quote is more supercilious than we should have expected :—

"I know that those who consider these little organised bodies as Churches of God, call any assemblies of Christians, other than they, mere assemblies of men. The answer is very simple. There is no promise to these brethren to re-make the Churches of God when fallen. There is a promise, that wherever two or three are met together in Christ's name, he is in the midst of them. That is, there is no promise for this church-making system; but there is for the gatherings they despise."

The next sentence is even worse in its spirit—it is the opposite of what "becometh a saint :"—

"And what is the effect of the pretensions of these bodies? To disgust and repel those who compare the pretension with the reality, and nourish pride in their presidents and members, and so hinder the result desired, viz., the union of God's children in such or such a locality. The gifts of the pastor may effect much. Or it may happen that all are united, and there is much joy. This would be true without the pretension to be the Church of God."

He thus states his object, towards the close of the tract. It is worth noticing :—

"My object in these few pages was not to prove the state of ruin of the Church, and that the dispensation would not be restored, but rather to state the question which is ordinarily entirely misplaced by those who would organise Churches. This point has been briefly treated in a paper on the apostasy of the present dispensation. But a brother to whom this has been read, feeling this question was raised in his mind, and requiring some proof for such persons, some texts are added."

Some passages are then referred to; the first is the parable of the tares :—

"It is the judgment of the Lord, that the evil wrought by Satan when the good seed was sown should not be remedied, but continued till the harvest. Let it be remembered here that the question is not at all of discipline among the saints, but the remedying the evil wrought in the dispensation itself by Satan while men slept, and the re-establishment of the dispensation on its ancient footing. This question is positively and judicially determined by the Lord in the negative, that the evil would not be remedied. As to the dispensation, that the harvest alone, the judgment, would correct it; till then the evil would continue. Let us remember here that my separation from evil, and enjoyment with two or three only, of the presence of Christ, is quite another thing from pretending to re-establish the dispensation after the evil is come in. One is at once a duty and a privilege; the other pride and slighting the instruction of the Word."

Strange teaching this! Our Lord predicts apostasy; the Church is not to try to hinder it! "The evil would not be remedied;" *therefore* it *ought not* to be remedied! Antichrist is to arise; therefore we ought not to oppose him! We do not often meet with such sad perversion of the Word of God—such turning, not of the *grace*, but of the *judgments* of God into lasciviousness. Surely this is *fatalism*—and that

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of the worst kind:—fatalism founding itself on the prophetic Word!

One more sentence we give towards the close:—

"In the Apocalypse we have the same thing. The moment 'the things that are' (the seven Churches) are closed, the prophet is taken up into heaven, and what follows is, not a recognised Church, but the Providence of God in the world."

A most singular statement;—our only excuse for it is, that the author did not exactly know what he meant.

We protest against these perversions of the prophetic Word;—they are grievous stumblingblocks to many. The tract, *One Body and One Spirit*, does not go quite so far as the other; but its superciliousness towards all bodies save the writer's own, is equally manifest.* If such writers would not so closely interweave their human theories with the sure word of prophecy, we should not say one word; but when they do so interweave them, we feel that we ought to speak. The charges we have brought may be called "hardy," but they are by no means on that account the less true.

Art. IV.—NEW ENGLAND PURITANS ON THE LORD'S COMING.

In the seventeenth century, and in the beginning of the eighteenth, we find the attention of the churches turned to the hope of the Lord's appearing. As if to prevent the total sleep of Christian men, and their forgetfulness of the day of Christ, again and again did God raise up witnesses in the earth, who took up the cry, "Behold the Bridegroom cometh; go ye out to meet him."

True, he came not in their day: and they passed from their watch on earth to their more blessed waiting above, in his nearer presence. They "tasted death," and were not of those who shall be changed and caught up to meet the Lord in the air. They were gathered to their fathers, and saw corruption. They longed wistfully for their Lord's appearing, knowing it to be the end of the Church's tribulation, and of Israel's scattering, and of earth's heavy curse. But he came not.

* The tone of the writer's remarks on "nationalism and dissent," is not becoming; and the stroke against what he calls "the usual and blind servility" of the Moravians in following the Jewish model, is sharper than might have been expected from one who takes such very high ground.

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There seemed to be many signs of his advent; but he came not. Many hearts were fainting and growing weary; still he came not. The fulness of time was "not yet."

Men would say they were "*disappointed*"—some perhaps that they were befooled. They were neither. The man who, in faith and love, looks for his Lord, cannot be disappointed. His expectation cannot be put to shame. In one respect, indeed, he does not get the exact thing that he reckoned on. His Lord does not arrive. But "hope maketh not ashamed." No one of the hopes that spring from the knowledge of the crucified Son of God can turn out failures. Least of all can this "hope," which is specially "the blessed hope." It gets its full reward. It has its recompence even now, in the joy, the consolation, the strength, the holiness which it imparts; and it shall be gloriously recompensed hereafter, when he to whom this hope had pointed at length arrives. It shall then be seen that there was no disappointment; and that no one who, however feebly, has sought to witness for the coming of his Lord in evil days, and to keep alive the hope of his kingdom in an age of forgetfulness and worldly security, shall lose his reward. There will be the cheering "Well done," on account of all kinds of faithful service done for the Master here; but there will be the special "Well done" for this special service of testimony, and hope, and watchfulness, when there were few to testify, or hope, or watch.

Such witnesses to the Church's hope we find not only in *Old* England, but in *New* England as well. It may be worth our while to notice some of their testimonies. The exact date or time when they wrote or spoke is not of much moment. Some were earlier, some later. But the fact of this New England witness-bearing is interesting.

In Cotton Mather's *Magnalia Christi Americana*, there is a very glowing account of Mr John Davenport (not the Davenport of Whitefield's time), who was born at Coventry in 1597. He was a hard student, and a great preacher, a friend of such men as Dr Sibbs, Dr Preston, Dr Gouge, and Dr Thomas Goodwin. He was blessed to do much service to the churches of New England. Mather thus closes his notice of this man of God:—

"To conclude; there will be but an unjust account given of the things preached and written by this reverend man, if we do not mention one singular favour of heaven to him. It is well known that, in the earliest of the primitive times, the faithful did, in a literal sense, believe the 'second coming' of the Lord Jesus Christ, and the *rising* and *reigning* of the saints with him, a thousand years before the 'rest of the dead live again,'—a doctrine which, however, some of later years have counted *heretical*; yet, in the days of

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Irenæus, was questioned by none but such as were counted heretics. It is evident, from Justin Martyr, that this doctrine of the *Chiliad* was in his days embraced among all *orthodox* Christians; nor did this *kingdom* of our Lord begin to be doubted until the kingdom of Antichrist began to advance into a considerable figure, and then it fell chiefly under the reproaches of such men as were fain to deny the divine authority of the Book of Revelation, and of the Second Epistle of Peter. He is a stranger to antiquity who does not find and own the ancients generally of the persuasion, which is excellently summed up in those words of Lactantius: *Veniet Summi et maximi Dei Filius. Verum ille, cum deleverit injustitiam, judiciumque maximum fecerit, ac justos, ad vitam restauraverit mille annis inter homines versabitur, eosque justissimo imperio reget.* Nevertheless, at last men came, not only to lay aside the modesty expressed by one of the first Anti-Millenaries, namely, Jerome, when he said, *Quæ licet non sequamur, tamen condemnare non possumus; eo quod multi virorum ecclesiasticorum et martyrum, ista dixerint,*" but also with violence to persecute the *millenary truth* as an *heretical pravity.* So the *mystery* of our Lord's 'appearing in his kingdom' lay buried in Popish darkness, till the light thereof had a fresh *dawn.* Since the Antichrist entered into the last *half-time* of the *period* allotted for him; and now within the last few sevens of years, as things grow nearer to accomplishment, learned and pious men, in great numbers, everywhere come to receive, explain, and maintain the *old faith* about it. But here was the special favour of Heaven to our Davenport, that so many years ago, when in both Englands the true notion of the Chiliad was hardly apprehended by as many divines of note as there are mouths of Nilus, yet this worthy man clearly saw into it, and both preached and wrote those very things about the *future state,* and *coming* of the Lord, the *calling* of the Jews, and the first and second *resurrection* of the dead, which do now of late years get more ground against the opposition of the *otherwise minded,* and find a kinder entertainment among them that 'search the Scriptures,' and whereof he afterwards, when he was an *old man,* gave the world a little taste, in a judicious preface, before a most learned and nervous treatise, composed by one that was then a *young man,* about the 'mystery of the salvation of Israel.' Even then, so long ago, it was that he asserted, 'A personal, visible, powerful, and glorious coming of the Lord Jesus Christ unto *judgment,* long before the end of the world.' But we must take our leave of this renowned man, and leave him resting in hope to *stand in his lot* at that end."

After this, we meet with the name of Mr Thomas Walley, who died in 1679. He was driven to New England by the "Act of Conformity." He wrote a work entituled *Balm in Gilead to Heal Zion's Wounds.* Of him Cotton Mather writes thus:—

"In my father's preface to his discourses on the *New Jerusalem,* I meet this passage:—'Though it hath been generally thought that the *First Resurrection* spoken of in the Apocalypse is to be understood only in a mystical sense, yet some of the first and eminent teachers in the church believed the *First Resurrection* to be corporeal. So did Mr Davenport, Mr Hook (his colleague), of later years that man of an excellent spirit, Mr Thomas Walley, pastor of the church in Barnstable.' Thus did our pious Chiliast, Walley, it seems, come to his thoughts, as Joseph Mede before him did, and as in the times of more illuminated learned men *must* and *will. Postquam alia omnia frustra tentassem, tandem rei ipsius claritudine perstrictus, paradoxo succubui.*"

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Then we have Mr Samuel Whiting :—

"He was trained under Sibbs and Preston, and was compelled to seek refuge in New England in 1636, at which time he said, 'We may take out of God that which we forsook in father, mother, sister, friends, that have been as near and dear as our own soul.' He published a volume of sermons on *Abraham's Prayer for Sodom*, and then a lecture on *The Day of Judgment*." Cotton Mather, speaking of the latter, is led to remark,—"In the 58th of Isaiah the Lord promises a time of wondrous light and joy unto his restored people, and the consolation of a lasting Sabbatism—*things to be accomplished at the second coming of our Lord.* At the second coming of our Lord Jesus Christ, one of the first things will be a glorious translation, wherein the members of Christian churches will be called before him, and be examined, in order to the determination of their new state under the New Jerusalem that is to follow—either to take their part in the glories of that city and kingdom for *the thousand years* to come, or to be exiled into the confusions of them that are to be without. Now, though it is possible that whole discourse of our Lord (in Matthew xxv.) may nextly refer to no more than this translation, yet in as much as the generality of interpreters have carried it into the more general and ultimate proceedings of the *Last Judgment*, our Whiting did so to."

Mr Samuel Mather is well known as the writer on the "Types." In that book there is, perhaps, too much "spiritualising," and hence in it there is no reference to the Lord's coming and kingdom. But of him his relative, Cotton Mather, thus writes :—

"He did not so converse with one more obscure part of sacred Scripture as to leave another uncultivated. The difficulties in the *prophetical* part of the New Testament, as well as in the figurative part of the Old, were happily assailed by his learned contemplations. When he had made considerable progress therein, he wrote unto his youngest brother, who was then a minister in New England, and since president of the college there—'I must needs tell you how much I do rejoice that it hath pleased God to stir up your spirit to search into the prophetical parts of the Scripture; of which I have often thought, and still do, that it is great pity they are so little minded and seen into by many, both ministers and others, who do deprive themselves of much satisfaction which they might receive thereby. It is not good to despise any part of the mind and counsel of God, revealed in his Word; there are unknown treasures and pleasures there stored up, more precious than gold and silver; and shall we not, in the strength of his Spirit, search for them?' And as the brother to whom he thus wrote gave in sundry treatises, in divers languages, unto the Church of God, several happy fruits of his inquiries into the inspired prophecies, which 'blessed are they that read and hear,' so our Mr Mather himself arrived unto such attainments herein, that he had no cause to make the confession (though such was his modesty that he was ready enough to do it) of some eminent persons, *Nullus sum in propheticis.* When it is said, 'Blessed are they that keep the things written in this prophecy,' a mathematician will tell us that what we render *keep*, is rather to be rendered *observe*, or *watch*, or *mind*; for τηρεῖν is used by the Greeks as a term of art, expressing the astronomical observation of eclipses, planetary aspects, and other celestial phenomena. Mr Mather, accordingly, counted it his blessedness to take an observation of what fulfiment the divine books of prophecy already had received, and thence to make computation of the times that were yet before us, and of the things to be done in those times."

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After this, we have Dr Increase Mather, who, in more publications than one, has shewn his strong millenarian leanings. We take a brief passage from his *Discourse concerning Faith and Fervency in Prayer, aud the glorious Kingdom of the Lord Jesus Christ now Approaching*, published at Boston in 1710:—

"*Piscator*, a little before his death, wrote a discourse concerning the future happy estate of the Church. It is a subject proper to be meditated on by those who are, as I am, hastening into the eternal world. I die in the faith of the speedy accomplishment of those glorious things which are spoken concerning the city of God and the kingdom of Christ. Amen! Even so come, Lord Jesus! come quickly!"

We may notice that Dr Mather gives the following striking testimony to the way in which the New England divines, before his day, had turned their own attention and that of their people to the subject of Christ's reign:—

"The first and famous pastors in the New English churches did, in their public ministry, frequently insist on the doctrine of Christ's glorious kingdom on earth, which shall take place after the conversion of the Jews, and when the fulness of the Gentiles shall come in. *It is pity that this doctrine is no more inculcated by the present ministry*, which has induced me the rather to preach, and now by the press to publish, what is emitted herewith."—*Preface*, p. 18.

The name of John Eliot, the Apostle of the Indians, is well known. It will be seen from the following extract how this man of God delighted in the hope of the Lord's coming:—

"While he was thus making his retreat out of this evil world, his discourses from time to time ran upon the 'coming of the Lord Jesus Christ;' it was the theme which he still had recourse unto, and we were sure to have something of this whatever other subject he were upon. On this he talked, on this he prayed, for this he longed; and especially when any bad news arrived, his usual reflection thereupon would be, 'Behold some of the clouds in which we must look for the coming of the Son of man.' At last his Lord, for whom he had been long wishing, 'Lord, come! I have been a great while ready for thy coming,'—at last, I say, his Lord came and fetched him away into the 'joy of his Lord.'"

These are but a few names, yet they are truly interesting. Their testimony is brief, but it is precious. With but little light and with many prejudices to battle with, these worthies held fast the hope. How inexcusable are we, in these days of far greater prophetic light, if our witness-bearing be dim, or defective, or faltering!

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Art. V.—DARIUS THE MEDE, AND DARIUS HYSTASPES.

We hope that the importance of the subject will plead our excuse for once more trespassing upon the patience of our readers, with reference to the possibility of identifying Darius the *Mede*, with Darius Hystaspes the *Persian.*

We have been lately reading again, in a former number of the *Quarterly Review,* a critical notice of Major Rawlinson's translation of the Persian cuneiform inscription at Behistun. More than eight years have elapsed since the publication of this translation, and suspicions and doubts with regard to the general correctness of Major Rawlinson's decipherment and version have gradually disappeared. In the inscription in question, we appear to have some striking data to assist us in ascertaining that Darius Hystaspes was a Persian and *not* a Mede, and that, therefore, he cannot be identified with Darius the Mede.

(I.) In the inscription, the national distinction between Persian and Median seems to be established by such passages as the following:—"There was not a man, neither Persian nor Median,* who would dispossess of the empire Gomates the

* We may notice the order in which these national appellations are here found, viz., Persia taking the precedence of Media. We know that this is the case in the book of Esther, with only one exception, which may be easily accounted for. Thus, in the first chapter, the sacred historian speaks of "the power of *Persia and Media;*" and of "the seven princes of Persia and Media." And Memucan, one of these seven, in addressing the King Ahasuerus, speaks of "the ladies of Persia and Media;" and of "the laws of the Persians and Medes." How different from this is that which we find in the seventh chapter of Daniel! There, both Darius the Mede, and his courtiers, inverting the order of the names in Esther, and the Behistun inscription, talk of "the laws of the Medes and Persians." Should we not naturally expect that Media would take the precedence of Persia under a Median, and Persia of Media under a Persian dynasty? Have we not thus strong presumptive evidence that *the Ahasuerus of Esther was a Persian, who cannot, therefore, be identified with the Median Ahasuerus of Daniel* (Dan. ix. 1), who was the father of Darius the Mede? and also that the events recorded in the book of Esther happened not only after the return of the captive Jews from Babylon, but also after the Persian arms had extended their conquests as far as the Indus? This was accomplished by Darius Hystaspes, *but certainly not so early as his third year.* Hence, when we read that the Ahasuerus of Esther was, so early as the *third* year of his reign, the undisputed sovereign "from India to Ethiopia," we seem constrained to conclude that this Ahasuerus was one of the monarchs of the Persian dynasty, and a son or grandson of Darius Hystaspes. Again, as it would appear from Esther ii. 16, that, during the *first seven or eight years of his reign,* Ahasuerus was residing in peace and magnificence in his own dominions, he cannot well be identified with Xerxes, who, in his sixth or seventh year, undertook his disastrous enterprise against the Greeks. Hence, Josephus is probably correct in sup-

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Magian." And again—"I firmly established the kingdom, *both Persia and Media.*"

(II.) Our next extract would appear to prove, almost beyond controversy, that Darius Hystaspes was, like Cyrus, a lineal descendant of Achæmenes, and therefore, like Cyrus, a Persian, *and not a Mede.* "I am Darius, the great king, the king of kings,* *the king of Persia*, the son of Hystaspes, the grandson of Arsames the *Achæmenian.*" And immediately after, in the inscription, Darius proceeds to trace his descent, step by step, from Achæmenes (from whom Cyrus also, according to Herodotus, was descended), and adds—"on that account we have been called Achæmenians." The simple fact that Darius

posing the Ahasuerus of Esther to have been Artaxerxes Longimanus, the son of Xerxes and grandson of Darius Hystaspes. But he is, perhaps, not to be followed in his opinion that Ezra, and afterwards Nehemiah, went to Jerusalem in the reign of Xerxes.

We have observed that, in one instance only, in the book of Esther, does the name of Media precede that of Persia. This exception occurs in chap. x. 2, viz., "the book of the chronicles of the kings of Media and Persia." It is obvious to remark that we have not here the implied assertion of a precedence of political superiority; but rather of priority in chronological arrangement. The inverted order in the first chapter of Esther would, perhaps, justify us in considering the clause just quoted, as equivalent to—"the book of the chronicles of the kings of Media, and of the kings of Persia."

* Cyrus, as grandson, through his mother, of Astyages, King of Media, might have been less sensitive than Darius, on the question of Persian precedency. Artaxerxes calls himself "king of kings" (Ezra vii. 12). But Cyrus only assumes the title of "King of Persia" (Ezra i. 2). It is well known that an inscription has been found at Murghâb, on the (supposed) tomb of Cyrus, which Lassen and others thus translate,—*Ego Cyrus Rex Achæmenius.* The Quarterly Reviewer observes, that Lassen (who thinks that this inscription relates to the younger Cyrus, who fell at Cunaxa, and that the tomb was erected by his mother Parysatis) is unwilling to believe that the inscription commemorates the name of Cyrus the Great, "on account of the modest simplicity of the language, in which Cyrus assumes neither the title of the Great King, nor of the King of Kings, the usual style of the later Persian monarchs." This objection is very much weakened when we learn from Ezra that Cyrus, even towards the end of his splendid career, did not, in an important public document, call himself king of kings (although he professes to have received "all the kingdoms of the earth from the God of heaven"), but only King of Persia. Whether, therefore, the inscription in question was dictated by Cyrus himself, at some time previous to his death, or by his son and successor Cambyses, we need not feel surprise or doubt at the simplicity of the language, and the absence of the title of king of kings. Daniel justly calls Nebuchadnezzar "a king of kings" (chap. ii. 37), but we have no reason to believe, so far as the sacred narrative is concerned, that Nebuchadnezzar himself assumed it (Dan. iv. 1). Cyrus is called "Achæmenius" on his tomb; and in the inscription, Darius states that he and his family are also called Achæmenians. Rabshakeh styles Sennacherib "the Great King." The phrase, "Thus saith Sennacherib king of Assyria" (2 Chron. xxxii. 10), may be compared with the formula in the inscription, "says Darius the king."

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Hystaspes, in the inscription, assumes the title of "*king of Persia,*" and not that of "king of Persia and Media," is of itself almost an insuperable objection to our attempting to identify him with Darius the Mede.

(III.) The language of the inscription assists us indirectly, but powerfully, in ascertaining that the Cyrus of Herodotus was really an illustrious Persian sovereign, *and a predecessor of Darius Hystaspes on the throne of the Persian empire.* There is a passage in which Darius, describing a usurper whom he had overthrown, and whose imperial power he had himself claimed and taken possession of, expressly speaks of him as having usurped the throne *which rightfully belonged to the son of Cyrus,* inasmuch as he professed himself to be the son of Cyrus. For Darius tells us that this usurper, "Gomates, a Magian, would frequently address the state, which knew the old Bartius, saying, Beware lest it regard me as if *I were not Bartius the son of Cyrus.*" And when he adds—"I slew Gomates the Magian, I dispossessed him of the empire; by the grace of Ormuzd I became king"—are we not taught that, when the Magian was slain, Darius Hystaspes took possession of the throne and empire which had once belonged to Cyrus? and that if Gomates had really been the son of Cyrus, *Darius would have submitted to him as the lawful sovereign of the Persian empire?* How thoroughly does the inscription, in thus shewing that the throne of Darius Hystaspes was that which had been previously occupied by Cyrus, agree with the language of the sacred narrative—"All the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia" (Ezra iv. 5).

(IV.) Again, in the inscription, Darius does not speak of Babylon as if he had been the first Persian monarch who had conquered Babylon and annexed it to the Persian empire. On the contrary, the language of the royal annalist seems plainly to indicate that the Babylonians are defeated and punished as *rebels,* who, having already been in lawful subjection as one of the provinces of the Persian empire, had revolted from their rightful sovereign.

For the reviewer writes—"The rest of the inscription is occupied by successive rebellions in almost all the provinces of the empire; in each of which rose 'a liar,' proclaiming himself the rightful king of the realm. Darius announces his triumph over each of these 'liars,' and, in general, the death of the usurper. One of these rebellious provinces was Babylon." I would request the reader's attention to this part of the subject. Ancient historians do not allow us to prolong the life

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of Darius Hystaspes beyond sixty-six or sixty-seven years. We know from the sacred narrative that Darius the Mede was about sixty-two years of age when, on the death of Belshazzar, he ascended the Persian throne. If, then, Darius Hystaspes was the conqueror of Belshazzar and Babylon, through his (supposed) general Cyrus, at the age of sixty-two, then must Babylon have, for a short time, thrown off the yoke of Persia within two or three years after the death of Belshazzar. But the very construction and character of the prophet Daniel's narrative peremptorily forbids any other supposition than that Babylon continued to submit quietly to Darius the Mede, until she passed into the hands of Cyrus the Persian. And we may add, that the language of the Behistun inscription seems firmly to establish the fact that Babylon was already a province of the Persian empire when Darius Hystaspes ascended the throne.

(V.) It is important to notice that the reviewer also states, that "Major Rawlinson's inscription relates the assassination of his brother by the order of Cambyses, the usurpation of the throne by the false Smerdis the Magian, and the death of Cambyses on his return from Egypt (Mudraya), all according to Herodotus—the discrepancy is only in the names. The king's brother is called Bartius,* the Magian Gomates." Assuming the correctness of Major Rawlinson's version, the royal inscription would seem—(1.) To shew that Babylon was a province of the Persian empire at the accession of Darius Hystaspes; and, also—(2.) So far to confirm the trustworthiness of Herodotus in his history of Cambyses, Smerdis, and Darius Hystaspes, as to warrant us to receive as correct his account of the capture of Babylon by Cyrus. And thus important secular documents attest the accuracy of the sacred historian Ezra, who styles the Cyrus who had been contemporary with Darius the Mede, both "*king of Persia,*" and "*king of Babylon.*" Again, the Behistun rock-tablet and Herodotus unite in stating that there were two sovereigns on the Persian throne between Cyrus and Darius Hystaspes, viz., Cambyses and the usurper Smerdis. Here, again, the same secular authorities strikingly attest the accuracy of Ezra, who also interposes, between Cyrus and Darius, the two kings, Ahasuerus (Cambyses), and Artaxerxes (Smerdis the Magian);

* At first sight, Smerdis may appear to have no resemblance to Bartius. Yet in some dialects the letter *m* has a sound approaching to that of *b*, Thus the Arabs pronounce Mecca as if written Becca. And a Greek writer, living at Constantinople in the time of the crusades, expresses the name *Robertus* by the Greek form, Ῥομπαρτος, employing the letters μπ (*mp*) to represent the sound of *b*. In the inscriptions, Cambyses is Kabujiya; and Ἀγβατανα is Hagmatana.

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adding, that on the receipt of the letter of king Artaxerxes, "the work of the house of God ceased unto the second year of Darius king of Persia."

VI. We proceed to make another extract from the review—"The arms of Darius in the other rebellious provinces, Susiani, Media, Armenia, &c., were as successful as against Babylon. The most dangerous insurgent seems to have been Phraortes, who claimed the throne of Media, in right of descent from Cyaxares—'Phraortes was taken and brought before me. Afterwards at Ecbatana; there I had him crucified.'" Here, again, if we may depend upon the correctness of Major Rawlinson's version, we are expressly taught (as the Books of Daniel and Ezra, not to mention the predictions of Isaiah, seem to teach us), that before the accession of Darius Hystaspes, that Median dynasty had passed away, whose last royal representative, under the inferior title of "king of the realm of Chaldeans," was found in Darius the Mede, the son of Ahasuerus of the seed of the Medes. I must, however, hasten to a conclusion, and would merely observe, that when Josephus says, that Darius the Mede "*had another name among the Greeks*," the obvious interpretation of his words is, that the royal Mede was not called Darius by the Greeks. Hence, as the son of Hystaspes was known to the Greeks by no other name than that of Darius, this very circumstance should forbid any attempt to identify Darius the Mede with Darius the son of Hystaspes, at least so far as the authority is concerned.

Since writing the above, we have unexpectedly met with a former number of the *Foreign Quarterly Review*, containing a critical notice of "The Persian Inscription at Behistun, deciphered and translated by Major H. C. Rawlinson." This reviewer gives the following extract from that part of the Behistun inscription which relates to the history of the Magian Smerdis:—"Says Darius the king, This (is) what was done by me, before I became king. He who was named Cambyses (Kabujiya), the son of Cyrus, of our race, he was here king before me." When Darius thus speaks of Cyrus and Cambyses as "*of our* (*the Achæmenian*) *race*," does he not at once confirm the accuracy of the prophet Daniel in giving to Cyrus the special title of "*the Persian*," and also prove that he himself cannot be identified with "Darius the Mede"? Again, the royal annalist proceeds to say—"There was of that Cambyses a brother, named Bardius—he was of the same father and mother as Cambyses. Afterwards Cambyses slew this Bardius. When Cambyses slew this Bardius,* the

* It appears from the inscription, that Cambyses slew his brother Smerdis

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troubles of the state ceased, which Bardius had excited. Then Cambyses proceeded to Egypt (Mudraya, which is connected with the Hebrew *Mitzraim*, and Arabic *Misc*). Afterwards there was a certain man, a Magian (Magush), named Gomates.* Then it was, as he arose to the state, he thus falsely declared, 'I am Bardius, the son of Cyrus, the brother of Cambyses.' Then the whole state became rebellious. From Cambyses it went over to that (Bardius), both Persia and Media, and the other provinces. He seized the empire. Afterwards Cambyses, unable to endure his (misfortunes), died. That crown, of which Gomates the Magian had dispossessed Cambyses, that crown had been in our family † from the olden time. After Gomates the Magian had dispossessed Cambyses both of Persia and Media, and the (dependent) provinces, he did according to his desire—he became king."

This extract suggests one or two obvious inferences which bear upon the sacred narrative. Cambyses appears to have engaged in no foreign conquests previous to his expedition into Egypt; and it would seem from the inscription that he marched directly from Persia into Egypt. If Babylon had been still under a powerful king, and Syria and Palestine (including Philistia), had still been provinces of the Chaldean kingdom, how is it that Cambyses marched, apparently without interruption, and as easily as if he had been king of Babylon also, from Persia directly against Egypt? or rather, how can we conceive it possible that such a plan could have been seriously entertained by him for a single hour? It is no answer to this question to reply, that if, before the subjugation

before his invasion of Egypt; but in Herodotus, this event does not occur until after that Cambyses, already master of Egypt, has received the bow and taunting message from the Ethiopian king. The reader cannot but see how, in the above extract, the language used by Darius clearly implies, *that he felt himself, although an Achæmenian, to have been only a subject of Cyrus and Cambyses, without any just claim to the crown until the race of Cyrus had become extinct.*

* The Foreign Quarterly Reviewer observes, that "Ctesias calls the impostor Tanuoxarces. We do not know whether this word has been analyzed, but no doubt it is merely a title erroniously taken for the real name, and we would suggest that its meaning may be '*prince*,' connecting it with the Sanscrit *tanaya*, 'a son,' and *khshatra*, which continually occurs in the inscriptions, as 'crown, empire.' The Greek Artaxerxes occurs in the later inscriptions as '*Artakhshatra*.' It is singular that Trogus Pompeius preserves the Magian's name as *Cometes*, which is all but identical with Gomates."

† Darius here speaks of his ancestors as having been kings, at least of the Persians. It is quite possible that the head of the Achæmenian clan or family, may have been prince or king of Persia, before this country had been subdued by the Median Phraortes.

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of Babylon, Cyrus could lead a powerful army to the Halys against Crœsus, Cambyses could have also marched with a large host into Syria and Palestine. The route of the former lay far to the north of Babylon, that of the latter through Mesopotamia. Hence the conclusion would seem to be obvious, and almost inevitable, under all the circumstances of the case, that Cambyses could not have thus marched directly from Persia through Mesopotamia, Syria, and Palestine, into Egypt, *unless his father and predecessor Cyrus had already become sovereign of Babylon, and, with Babylon, also of her dependent provinces of Syria and Palestine.* And what is the statement of the sacred historians, Daniel and Ezra? Do they not clearly assert that Cyrus, before his death, was king of Persia and Babylon? * And if so, we may safely conclude that he of course became also the sovereign of the Chaldean dependencies of Syria and Palestine. Cyrus, by his decree, sanctioned the return into Judea of all the Jews who wished to go thither, and even commanded that they should build the temple of the God of Israel at Jerusalem. This is strong presumptive evidence that Cyrus, at the time in question, was the sovereign of Palestine. But this presumption becomes certainty, when we read how the people of the land, the descendants of the Assyrian colonists in Samaria, "hired counsellors against the returned Jews, to frustrate their purpose of building the temple,† *all the days of Cyrus king of Persia*" (Ezra iv. 1). Here is a direct recognition of the sovereignty of Cyrus in Samaria and Judea. But Ezra proceeds to state that, upon the death of Cyrus, and in the reign of Ahasuerus (Cambyses),

* The scriptural narrative implies more than this. When we read in Ezra vi. 2, that so early as in the *second* year of Darius Hystaspes, the decree of Cyrus was found at Achmetha (Ecbatana) *in the province of Media,* we are justified in saying that Darius, on his accession, found Media to be a part of the Persian empire; and that, therefore, not only his immediate predecessors Artaxerxes and Ahasuerus, but also Cyrus, beyond all reasonable doubt, were kings of *Media* as well as of Persia and Babylon; in this point also the Scriptures agree with the inscription at Behistun.

† We may reasonably conclude, from the scriptural history, that Darius the Mede reigned at least one year, after the overthrow of the Chaldean dynasty. The Jews received permission to return to their own land in the first year, and would scarcely begin to build in earnest until the second year of Cyrus (*i. e.,* as king of Babylon). From this time attempts were made to hinder them, "all the days of Cyrus." This expression is almost equivalent to an assertion that Cyrus lived, at the very least, some two or three years after the Jews had returned into their own land. Hence, if Cyrus died cir. 530 B.C., the return of the Jews under Zerubbabel *cannot be dated later than* cir. 534 B.C. The language of Scripture, however, would be still more favourable to the earlier date of 536 B.C., for the decree of Cyrus; and, therefore, to that of 538 B.C., for the capture of Babylon and the overthrow of the Chaldean dynasty by Cyrus the Persian.

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and in the *beginning of his reign*, the adversaries of Judah wrote an accusation against the Jews of Judah and Jerusalem. Thus Ahasuerus or Cambyses plainly succeeded, on the death of Cyrus, to the sovereignty of Babylon, and also to that of Samaria and Judea, and therefore, by obvious inference, to that of Syria also; and thus there is the most satisfactory agreement between the statements of the sacred historian and those of the Behistun tablet of Darius Hystaspes—and Cambyses was able to march through Persian dependencies from the Tigris to the borders of Egypt.

We add the following remark from the review, though unable to agree with it. "Major Rawlinson has an interesting notice on the name *Khshayarsha* (Xerxes), *certainly* identifying it with the Ahasuerus of Scripture, and *possibly* with the royal title of *Shár* amongst the Persian colony in the Paropamisus. We do not recollect that any one has observed that Herodotus (ix. 109) calls Xerxes' queen, *Amestris*. Surely we can recognise Esther here; and the story of her cruelty towards Masistes will be that of Haman, distorted by national prejudices and jealousy. The incident of the banquet is a striking coincidence."

Let us conclude with a few additional remarks on the view which would recognise, in the history of Amestris, the wife of Xerxes, that of Esther and Haman, distorted by national prejudice and jealousy. Were this the case, we must identify * Xerxes with the Ahasuerus of Esther. If, however, we read attentively the first two chapters of Esther, we shall find it almost impossible to believe that Ahasuerus was absent from his dominions during the greater part of the fifth year, *the whole of the sixth year, and the former half of the seventh year of his reign*—and that, too, on a momentous and disastrous expedition against Greece. But Xerxes is believed to

* Dr Hale (and also Mr Townsend) thinks the Ahasuerus of Ezra iv. 6 to be Xerxes, but without apparent necessity, and, perhaps, contrary to the structure of the sacred narrative. It is plain, from comparing ver. 7 of this chapter with ver 23, 24, that the Artaxerxes of ver. 7 was *a predecessor of Darius*. And if we compare ver. 6 with ver. 5 and ver. 7, we shall come to the conclusion, that the Ahasuerus of ver. 6 was the immediate successor of Cyrus, and a predecessor of Artaxerxes and Darius. In short, Ezra appears to teach us, that the enemies of the Jews, taking advantage of the death of Cyrus, wrote a letter against them to his son and successor Ahasuerus, or Cambyses. It may be true, though Scripture is silent on the subject, "that, in the first year of Xerxes, the Samaritans wrote to him against the inhabitants of Judah and Jerusalem;" but, even if this were true, it does not, for one moment, prove the Ahasuerus of Ezra iv. 6 to be Xerxes. For, if the Samaritans were frustrating the purpose of the Jews *all the days of Cyrus*, even until the reign of Darius, *would they not have been even more likely to write to Cambyses than to Xerxes?*

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have left Susa, on his march to the Hellespont, in the beginning of his fifth year, in the month of April, 481 B.C. He halted at Sardis. He quitted that city in the spring of the following year, 480; and, in September 480, the Persians were defeated at Salamis; and, in November, Xerxes recrossed the Hellespont, and soon after reached Sardis, where he continued for some time.

But, immediately after the defeat of the Persian fleet at Mycale, at the end of August (or, as others say, on the 22d September) 479, Xerxes quitted the Lydian city, to return to Susa. On his homeward journey, he spoiled the Greek temples, and carried away a golden statue from the temple of Belus at Babylon. Without attempting to state the length of the time which intervened between his departure from Sardis and his arrival at Susa, we may safely believe that Xerxes was absent from his own dominions during the greater part of his fifth year, the whole of the sixth, and, at least, six months of his seventh year. It would thus appear to be impossible to identify Xerxes with the Ahasuerus of Esther. Josephus seems to be correct in identifying the latter king with Artaxerxes Longimanus.

But the Jewish historian appears to be in error, in supposing that it was in the reign of Xerxes that Ezra was sent to Jerusalem; for, as Ezra received his letter from Artaxerxes in the *seventh* * year of his reign, it becomes very improbable, from what has been advanced above, that this monarch was Xerxes, the son of Darius Hystaspes. Further examination renders this view still more improbable; for, when we compare together the books of Ezra and Nehemiah—and especially when we find the latter speaking of Ezra as assisting him in the work of national reformation at Jerusalem (Neh. viii. 1–9)—we cannot resist the conclusion, that the Artaxerxes of Ezra was identical with the Artaxerxes of Nehemiah. But the length of the reign of the Artaxerxes who favoured Nehemiah exceeded thirty-two years (xiii. 6); while secular history, which assigns *forty-one years* to Artaxerxes Longimanus, limits the reign of his father Xerxes to *twenty-one years*.

In the book of Esther we are told "that Ahasuerus † reigned

* The heart of Xerxes was in the power of the God of Israel, who could incline it, in the most unfavourable times and circumstances, to fulfil his own wise and holy will. Yet may we not say, that the clear and authentic testimony of secular history renders it almost impossible to suppose that, unless by special Divine interposition, Ezra would venture to ask, or could hope to receive, a letter from Xerxes, in the *seventh* year of his reign, permitting him, and any Jews who wished it, to proceed to Jerusalem?

† Let us treat the book of Esther, at least as we would any other authentic

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from India even unto Ethiopia (i. 1), and that he laid a tribute upon the land, and *the isles of the sea.*" If we take these words according to their fair and obvious interpretation, without having recourse to the unworthy figment of Oriental exaggeration, we arrive, without difficulty, at these probable conclusions:—(1.) It is very inconsistent with this description of the power of Ahasuerus, and of the vast extent of his dominions, to think that, during the first fourteen years of his reign, a warlike, powerful, and ambitious monarch reigned at Babylon over Mesopotamia, Syria, and Palestine. In fact, Ahasuerus cannot be supposed to have been contemporary with Nebuchadnezzar. (2.) The royal husband of Esther cannot well be thought contemporary with Crœsus, the powerful and ambitious king of Lydia. (3.) On the testimony of Herodotus and the Behistun tablet, we may say that Ahasuerus could not have lived during the reign of the illustrious Cyrus. Cambyses, who reigned only seven or eight years, could not have been Ahasuerus, who reigned more than fourteen years. Some have supposed Atossa, the wife of Darius Hystaspes, to be the Vashti of Scripture. But this does not appear to be at all supported by secular history, which tells us that, when he had obtained the crown, he married two of the daughters of Cyrus, one of whom, Atossa, had been the wife of her brother Cambyses. Xerxes, the successor of Darius, was his son, by Atossa, to the exclusion of an elder son by a former wife.

It is a striking circumstance that, while some are inclined to bring down to a later date the destruction of Jerusalem by the Chaldeans, and the restoration of the Jews from their captivity, a learned and indefatigable student of the Assyrian inscriptions believes that Nineveh was taken, not in 606 B.C., but so early as 625 B.C.

and respectable historical document. And is not the language of its first verse obviously calculated to make us think of Ahasuerus, as no mere Perso-Median sovereign, but as the royal master of almost all the then known world? The Cush or Ethiopia here spoken of may, undoubtedly, mean the Arabian Cush; but it would be more according to the language of the narrative, to think that the extent of his dominions is set forth by naming the two extreme regions—India to the east, and Ethiopia to the south, of Egypt. And what are we to make of the expression, "The King Ahasuerus laid a tribute upon the land, *and upon the isles of the sea*"? (x. 1.) We may, of course, understand by "*isles of the sea,*" not only islands, but also the maritime districts of the continent. And would the possession of the coasts of the Caspian Sea and Persian Gulf be sufficient for the description in the sacred narrative? Does it not seem to require us to regard Ahasuerus as the master of the coast of Asia Minor, with the adjoining islands, and of the maritime district of Palestine. If it be objected, that Artaxerxes Longimanus lost the sea-coast of Asia Minor, yet he retained Palestine and Egypt, and his dominions extended to the confines of the African Ethiopia.

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Art. VI.—THE ECLIPSE OF THALES.

Some time since, we directed the attention of our readers to the interesting question of the date of the Eclipse of Thales, giving a sketch of the attempts made by astronomers to settle it, and in particular, adverting to the latest calculations of Mr Hind. The conclusion to which we came was, that the eclipse of B. C. 610, which is commonly held to be the Eclipse of Thales, could not have been visible in Asia Minor, and that the eclipse of B. C. 585, while it better answered the conditions required, was not to be accepted with absolute certainty.

A correspondent, in the following Number of the *Journal*, called our attention to an error said to have been discovered by Mr Adams in La Place's method, and which he supposed might affect the question of the date of the eclipse observed by Thales. To this letter we replied in the Number of the *Journal* for October, promising to return to the subject if we obtained any additional information worth reporting.

We have been even more indebted to our correspondent than we were aware of. He has not only given us a clue to the discovery of the error which he mentions, but, in our inquiries, we have become acquainted with a paper on the subject of the Eclipses of Thales and of Agathocles, read before the Royal Society, Feb 3, 1853, by G. B. Airy, Esq., the Astronomer-Royal, and printed in the Transactions for that year. That we were not aware of it before, is owing to the materials for our first article having been collected before that volume of the Transactions was accessible. We propose now to give some account of the contents of this paper, divesting them, as much as possible, of astronomical technicalities.

The author commences by observing that, till the beginning of the present century, the lunar tables were so inaccurate, that all calculations of chronological eclipses made before 1810 are absolutely worthless. He then adverts to Baily's paper, printed in 1811, and confirms, from his own experience, the truth of the remark made by that astronomer, that a total, and only a total eclipse could satisfy the account of Herodotus. But, after observing that Baily's tables failed when applied to the computation of the eclipse of Agathocles,—a fact which Baily himself was the first to notice,—he goes on to say, that since he first read this paper, it has always appeared to him that, not the eclipse of Thales, but that of Agathocles, ought to be considered as the true cardinal eclipse for chronology and lunar astronomy.

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It appears that, about the same time in which Mr Baily was engaged in his calculations, Mr Oltmanns was also employed upon the same subject. In his paper, printed in the *Berlin Memoirs*, 1812–13, he comes to the same conclusion as Mr Baily, and adopts the eclipse of B. C. 610, Sept. 30, as the true eclipse of Thales. In the *Berliner Jahrbuch*, 1824, is another paper by Oltmanns, in which he remarks upon the close agreement between Mr Baily's results and his own, as a proof of the correctness of their calculations: but he goes on to point out a correction necessary in one of the elements, by which, he says, the eclipse of Agathocles is possible under certain conditions. He does not, however, so much as hint that if such a correction be necessary, his former calculations must be erroneous. "I am wholly unable," says Mr Airy, "to account for this extraordinary silence."

Mr Airy now proceeds to the calculation of the eclipse of Agathocles. But, before giving the results to which he comes, it is necessary to explain the astronomical conditions of the question.

The position of the moon as affecting at any time the circumstances of an eclipse will depend on the moon's mean longitude, the longitude of perigee, and the longitude of node. The value of each of these three elements for any late year is known with very great accuracy; and the *annual* motions of mean longitude and longitude of perigee for a Julian century at the present time are very accurately known; in that of the longitude of the node there is a very minute uncertainty. But the *secular* motion of each of these elements changes from century to century, and in the case of distant eclipses, this element requires to be accurately estimated. It is expressed by a certain co-efficient or multiple of the square of the time; and its importance will be apparent from the fact that a change of 1″ in the co-efficient for mean longitude, of 9″ in that for longitude of perigee, or of 11″ in that for longitude of node, will alter the place of an eclipse-shadow at the time of Thales not less than 10° on the earth's surface. La Place was the first to compute these co-efficients, but his values have been amended by subsequent authors, and especially by Damoiseau, who is followed by Mr Airy, with some small corrections.

In calculating the eclipse of Agathocles, Mr Airy does not assume that his elements are absolutely correct; he also inquires into the possible change of elements. And as when the track of an eclipse is not highly inclined to the parallel upon the earth, which is the case with regard to the eclipses now under consideration,—a small change in the moon's longitude

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produces little effect on the track of the eclipse, he has assumed that any error affecting the result must be in the place of the node, that is, in what astronomers call "the argument of latitude." This he conceives not to be yet so precisely fixed from observations as not to be capable of correction from the computation of distant eclipses. He therefore makes small variations in this "argument of latitude," and observes which of the values best accords with the conditions of the eclipse.

Thus he first determines, as nearly as possible, the place on the earth's surface occupied by Agathocles at the time of the eclipse, and then tries by experiment what amount of variation will make the eclipse total at that place; and he comes to the conclusion, that a variation in "the argument of latitude," between $+ 0.68 \times 20'$ centesimal, and $+ 2.38 \times 20'$ centesimal, brings out the result most likely to be the true one. This acquired experience is carried to the calculation of the eclipse of Thales, remembering that the factors must in this case be increased by about one-seventh, corresponding to the greater distance of that epoch from the present time, when the place of the node is well known.

We shall follow Mr Airy more closely in his observations on the eclipse of Thales. First, he inquires into the geographical conditions of the problem. He observes that the war between Alyattes and the Medes was one of a very different character from that undertaken by Crœsus. The war of Crœsus was undertaken to obtain possession of the province of Cappadocia, which, according to the geography of Herodotus, lay on the east side of the lower part of the Halys, and consequently Crœsus passed that river near its mouth. The war of Alyattes was a struggle of some duration between two nations, and the place of the battle would therefore have a reference to the great lines of military communication between the two countries. These, therefore, he proceeds to consider, acknowledging his obligations to M. Pierre de Tchihatcheff, and W. J. Hamilton, Esq., for much of his information.

After an examination of the passes leading from the Euphrates into Asia Minor, he concludes, we think correctly, that there are only two routes practicable for armies; the one by Sivas and Guroun to Meliteneh, or Malatieh, on the Euphrates; the other by Issus to Antioch, or Aleppo. He mentions that there is only one instance of Mesopotamia having been invaded from the Euxine; namely, by an army directed by the Emperor Heraclius (A. D. 623), which landed at Trebizond, and made its way through the mountains, returning, however, by the way of Issus. And there is only one in-

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stance of an army marching along the north coast of Asia Minor, namely, the retreat of the ten thousand Greeks, who, however, did not adopt it from choice. We have two instances of engagements in which one of the armies may have advanced by the Melitene route, but the great number of marches in both directions have been by Issus. This was the route of the younger Cyrus; of Alexander; of Valerian and Julian; of Sapor, in marching from Armenia to the Cappadocian Cesarea (for which the pass of Melitene would have appeared more direct); of the crusaders in the first and second crusades; and of many other armies. His conclusion is, that we are limited as to the battle-field to the country within no great distance of a line drawn from Sardis to Melitene; that it may have been anywhere south of that line, especially near Issus, but that it cannot have been far to the north of it, nor far east of Issus. We would add, that if the Median army came by Issus, they must, in all probability (as we shewed in our former article), have passed through the hills to the north of Tarsus, and taken the road to Iconium, the neighbourhood of which was very possibly the scene of the battle.

We now come to the astronomical conditions of the eclipse; and Mr Airy tells us that he examined every total eclipse in Mr Oltmanns' table, extending from B.C. 631, to B.C. 585, and that he finds only one (namely, that of B.C. 585, May 28), which can have passed near to Asia Minor; thus agreeing with Mr Hind's calculation, which appeared in the *Athenæum* during the preparation of his memoir. He also states, that the eclipse of 610, September 30, which was adopted by Messrs Baily and Oltmanns, is now thrown north even of the sea of Azoff. He adds, that he has formed the first approximate elements of the eclipses from B.C. 630, to B.C. 576, by the use of M. Largeteau's very convenient tables, inserted in the additions to the *Connaissance des Temps* 1846, and is led to the same conclusion.

Without going any further, the conclusion is inevitable, that as no total eclipse was visible in Asia Minor in the year B.C. 610, that cannot have been the year of the eclipse of Thales.

But Mr Airy gives us also the elements of the eclipse of B.C. 585, and has traced on a map appended to his memoir the path of the shadow under the several conditions of variation which he had proposed for the eclipse of Agathocles. He finds that, using the tables without any variation, the central line of the shadow would pass to the south of Sardis, and thence to the sea, nearly a degree south of Tarsus; the path being thus to the *north* of that indicated by Mr Hind's calculations; and

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further, that, adopting the variation which seemed best to agree with the eclipse of Agathocles, the shadow of total eclipse would still cover the country about Iconium. Thus the conditions are perfectly fulfilled, and the objections which we made in our former article to Mr Hind's calculations are completely obviated.

It may therefore be considered as settled, that the eclipse of Thales took place in the year B.C. 585.

It only remains to consider the effects of Mr Adams's discovery of an error in the calculation of the moon's motion. His paper on this subject is contained in the same volume of the *Transactions* as that of Mr Airy, and we learn from it that the error which Mr Adams has discovered is in the determination of the amount of the secular acceleration of the moon's mean motion: that is, the amount which requires to be added to the moon's mean motion, in order to obtain the moon's true place at any epoch distant by centuries from the present. This addition requires to be made, in consequence of a gradual acceleration of the moon's mean motion, which has been, and is still, taking place. Mr Adams has discovered that, in estimating the correction to be applied for this secular acceleration, one element has been overlooked, and that the correction therefore is not so large as it ought to be. This error ought to affect the times of distant eclipses more than it appears to do, and by a communication with which Mr Adams has favoured us, we are enabled to state, that he has reason to believe that the present mean motion of the moon (not the secular acceleration of that motion), resulting from Mr Airy's discussion of the Greenwich observations, also stands in need of correction, and that the two errors probably compensated each other about B.C. 700, and therefore would very slightly affect eclipses in B.C. 585 and 610.

Even if the error had sensibly affected the calculations of these eclipses, it would have been more with regard to the time of their occurrence, than the place where they were visible. The tract of country over which the shadow of the eclipse may pass, chiefly depends on the position of the moon's node at the time of the eclipse, the calculations for which are not affected by the error in question. Any uncertainty in regard to the motion of the moon's node lies within very narrow limits, and has been fully taken into consideration in Mr Airy's memoir, with the conclusions of which Mr Adams is inclined to agree.

This question, therefore, may now be considered to be definitely set at rest. There is no possibility that any future corrections of the elements of the moon's place, can either affect the calculation of the eclipse of 610, so as to make it visible in

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Asia Minor, or the calculation of the eclipse of 585, so as to remove its shadow from the region within which the battle between the Lydians and Medes was probably fought.

Our correspondent "G." must, we fear, admit that his chronological calculations must bow before the superior authority of this astronomical demonstration.

It may be worth while to try how the date now ascertained agrees with certain *data*, furnished by Scripture exclusively. Assuming the birth of Christ to have taken place B. C. 4, the prophecy of the seventy weeks tells us of 69 weeks, or 483 years, between the going forth of the commandment to rebuild the city, and Messiah the prince. Thus 483+4=487 for the issuing of this decree. Again, Zechariah tells us that 70 years of desolations had elapsed when the temple began to be built. Assuming that the building of the temple followed closely on the decree, we have 487+70=557 for the date of the burning of the temple. As that event took place in the 19th year of Nebuchadnezzar, 557+19=576 is the first of Nebuchadnezzar. But the scriptural first of Nebuchadnezzar is two years behind the same epoch of profane history, so that we have B.C. 578 for the rise of that monarch's power. The interval between that date, and B.C. 585, or seven years, is not too much to be occupied with the siege and fall of Nineveh, and the other events which must have followed the eclipse of Thales. Our ordinary chronology gives four years for this interval; namely, between B.C. 610, and B.C. 606; but this is because the first date is fixed by the eclipse, and the second by the canon of Ptolemy. Seven years appear to be as suitable a measure of time as four.

Of course the foregoing calculations are only intended as rough approximations, on every step of which discussions might be raised. Nevertheless, we undertake to say, that they are perhaps the most natural conclusions to which a reader of the Scripture narrative could come. How they are to be reconciled with profane history is the great question which has hitherto been the *crux interpretum;* but it is a great point to have the date of one event at least in the distant past fixed beyond the possibility of cavil.

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Art. VII.—GENESIS.

Chapter V.

Vers. 1, 2—This is the book of the generations of Adam.* In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

This chapter stands by itself. It is one of names and dates; a chapter of genealogy, a page of early chronology. It does fill a larger space than we should have expected; yet of its importance we are not competent judges. The Holy Spirit has written it and placed it in his volume, for all ages to read. It must therefore contain important truth, both for the world and for the Church, though we may not quite see or appreciate it. It has served mighty ends in ages past, for it has furnished history with the main stem of its chronological tree; and it may yet serve no less great ends in the ages to come; for in the world's *last* days men will be more thrown back upon its *first* days than they are willing to believe. We should have preferred a record of the sayings and doings of the patriarchs to such lists of names and years; and we may not be able to enter fully into God's reasons for giving us such barren verses, as we are apt to think them. But what we know not now we shall know hereafter. Bible history is written on the principle of abridgment and selection. God himself is the abridger and selecter. He has written the story of his own world in his own way, and according to his own plan, keeping such things as these in view—(1.) what would most glorify himself; (2.) what would most benefit the Church upon the whole; (3.) what would mark distinctly the stages leading on to the Incarnation of his Son; (4.) what would prove the true humanity of Messiah as the seed of the woman, and so the embodiment of the grace and truth wrapt up in the first promise to man. The first verse carries us back to the earlier chapters, and repeats the statement already given as to man's creation in the divine image. It is plain from it that God desires us to look and ponder such things as these—(1.) man's creation by God; (2.) his creation in the likeness of God;† (3.) his creation, male and female; (4.) his being

* *De Sola* renders this, "This is the enumeration of the descendants of Adam;" and remarks that סֵפֶר, which is here used, signifies radically to count or number, and properly means enumeration. "This is the list or catalogue" (*Poole*). It is the same word that is translated "register," in Neh. vii. 5.

† While Luke traces Christ's genealogy to Adam (as Matthew does to

"blessed" by God, and that he enters this world as a blessed being, not under the curse at all; (5.) his receiving the name of Adam, or man, from God himself, as if God specially claimed the right of nomenclature to himself. How much importance must God attach to these things when he thus repeats them at so brief an interval! He does not repeat in vain. Every word of God is "pure," and it is full of meaning, even though we may not now see it all. It is not a mere grain or atom; it is a seed—a root.

Vers. 3-5.—And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth:* and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: and all the days that Adam lived were nine hundred and thirty years: and he died.

This is the sum of Adam's life! He lived, he begat a son, he died! How brief and bare! Yet such is the outline of man's life as seen by the eye of God, and from that point of view which God occupies. Our memoirs of a man of threescore and ten fill volumes; God's memoirs of a man of nine hundred and thirty occupy but three verses. What desires have we to get some glimpse into Adam's life, to know something of his words and deeds! But not one is left on record!

In the third verse, we are told of Adam's age when he begat Seth,—one hundred and thirty years,—shewing us how deliberately God proceeds in carrying out his promises. He does not "make haste," yet they are all sure. The woman's seed shall come forth in due time. Delay may occur, obstacles may intervene, Abel may be cut down, Seth may be long of coming; yet the promise shall not fail.†

But this son is in Adam's own likeness and image. Adam was made in God's image; Seth in Adam's; but Adam was no longer what he once was. It is the image of a fallen man, wrinkled and distorted with sin. "That which is born of the flesh is flesh." The thorn cannot produce the grape, nor the briar the fig; neither can a bitter fountain send forth sweet waters.

Abraham), he traces Adam's parentage to God. How solemnly do his last words fall on our ears, "Which was the son of God;" or, as it stands in its simplicity, just *του θεου*. "Our generation," says Philo, "is from man, but him (the first man) God made" (*ἐδημιουργησε*). And again, "But of him (Adam) no mortal was the father or cause, but God;" quoted in the Hellenistic Testament, on Luke iii. 38.

* *De Sola* renders it "*then* begat a son," &c., making the meaning more definite.

† Adam is here said to give Seth his name, as elsewhere Eve is said to have done (ch. iv. 25); both concurring in this, and expressing in it their common griefs and sympathies.

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After Seth's birth, Adam lived 800 years, begetting sons and daughters; thus living on with all the patriarchs of the early age, till the 308th year of Enoch, and the 57th before his translation—almost to the very days of Noah—930 years in all. Such was the long age of Adam—an age which, though gradually diminished till it came to the threescore years and ten, is yet to be revived in millennial days, when, as it is written, "the days of my people shall be as the days of a tree" (Isa. lxv. 22).

Then he died! He by whom death came in at last fell under it. He returned to dust. His sin found him out, after a long pursuit of 930 years, and laid him low. The first Adam dies! The tallest, goodliest palm-tree of the primeval paradise is laid low. The first Adam dies,—neither in life nor in death transmitting to us aught of blessing, He dies as our forerunner,—he who led the way to the tomb. The first Adam dies, and we die in him; but the second Adam dies, and we live in him! The first Adam's grave proclaims only death; the second Adam's grave announces life—"I am the resurrection and the life." We look into the grave of the one, and we see only darkness, corruption, and death; we look into the grave of the other, and we find there only light, incorruption, and life. We look into the grave of the one, and we find that he is still there, his dust still mingling with its fellow-dust about it; we look into the grave of the other, and find that he is not there, he is risen,—risen as our forerunner into the heavenly paradise, the home of the risen and redeemed. We look into the grave of the first Adam, and see in him the first-fruits of them that have died, the millions that have gone down to that prison-house whose gates he opened; we look into the tomb of the second Adam, and we see in him the first-fruits of them that are to rise—the first fruits of that bright multitude, that glorified band, who are to come forth from that cell, triumphing over death, and rising to the immortal life—not through the tree which grew in the earthly paradise, but through Him whom that tree prefigured—through Him who was dead and is alive, and who liveth for evermore, and who has the keys of hell and death.

Vers. 6, 7.—**And Seth lived an hundred and five years, and begat Enos: and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: and all the days of Seth were nine hundred and twelve years: and he died.**

The first link in the great chain of incarnation was Adam. The second link seemed at first to be Cain. At least so Eve

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thought; but it was soon seen that he was the first link of another chain,—the serpent's seed, whose last link is, not Christ, but Antichrist. Then it might seem as if the second link were to be Abel; but suddenly it was snapped asunder, and the promise looked as if ready to fail. But when thus the Lord had tried Adam's faith, as he did Abraham's, he stepped in and produced another link, which was neither to fail nor to be broken. Seth stands before us as the second great link of the wondrous chain. In him the promise was to be made sure. He was truly "Seth"—*the substituted one*—brought in to supply a brother's place and to perform a brother's part, both to the smitten family and to the Church of God, whose hope seemed to be cut off. He was not, like Abel, suffered to be the victim of Cain's envy, but rose up to manhood, primeval manhood—the manhood of an entire century. In his 105th year he begat Enos, thus making sure another link, and raising up another witness, besides being himself a noble witness for God. Thereafter he lived 807 years, and begat sons and daughters, of whom, however, we know nothing. They might be followers of their father, or they might be like their uncle Cain; we know not. God names but one, leaving the rest unheard of till the great day that shall give up all names. Seth lived altogether 912 years—a shorter life by 18 than Adam, yet surviving him 112 years; nay, surviving Enoch, and perhaps witnessing his translation.

Then he died! He too, like Adam, paid the penalty, and gave up the forfeited life. It was not the debt of nature, as men idly speak, that he paid; it was the penalty of the righteous law. He died. The dust returned to dust, and the spirit to the God that gave it. He through whom the Prince of Life was to come, died; and for now well-nigh 5000 years he has been resting in the tomb. He, and Adam, and Abel, have had a long sleeping time. Ours will be shorter; for the Lord is at hand; and, instead of 5000 years, it may be less than five. When Seth went down into the tomb, it had received few tenants; but now they are beyond number; and it is just when earth is overfilled, overcrowded with occupants, as if it could hold no more, that the gates of the grave burst open, and the ransomed ones arise.*

* Suidas, upon the word *Seth*, has the following piece of information, derived from Jewish tradition:—"The men of that age called Seth a god, because he invented the Hebrew letters and the nomenclature of the stars; and, besides, they gave him the name of God in admiration of his great piety" (πολλὴν ἐυσέβειαν αὐτοῦ θαυμάσαντες). He then, referring to Symmachus, affirms, that the sons of Seth, Enos, and Enoch, were called by the name, "Sons of God;" and that afterwards these Sethites, or Sons of God, inter-

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Vers. 9-11.—And Enos lived ninety years, and begat Cainan: and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: and all the days of Enos were nine hundred and five years: and he died.

Three verses contain the biography of Seth. God counts this enough, and passes on. Enos comes next, and other three verses sum up his life. He is the *third* link of the wondrous chain through which the promise descends. He is a sinful man, like the rest; nay, as his name signifies, a weak, poor, mortal man; yet still one of the blessed succession through whom the Sinless One was to come; God shewing thereby that he still reserves to himself to bring the clean thing out of the unclean. Enos lives 90 years and begets Cainan, thus fastening another link of the glorious chain. Afterwards he lives 815 years, begetting children; in all, 905—thus passing into Noah's days, and approaching towards the flood. Then dust returns to dust. He is seen to be not "the Living One," but an heir of mortality, a true child of him through whom death came into the world. How true is God to his threatenings! Not a jot of one of them shall fail. The oft-repeated phrase in this chapter, "and he died," is the testimony to God's truthfulness in his sentence upon Adam, and the proclamation of Satan's falsehood, when he said, "Ye shall not surely die."* "And he died" is the solemn toll of the patriarchal funeral bell. How it makes us long for the "trump of God," when all this shall be reversed, and it shall be said of each, "he liveth," to die no more! What a contrast between this chapter and the 15th of First Corinthians! In the one, it is death swallowing up life; in the other, it is life swallowing up death; nay, it is death swallowed up of victory.

married with the daughters of men, or Cainites (see *Lexicon*, vol. iii., pp. 305, 306). The Popish fabulists, however, have a much more wonderful story than the Jewish rabbis. One of their historians, Joannes Gerbrandus, thus relates it:—"In the year 1374, when the Christians and Saracens were digging in the valley of Jehoshaphat, they found a tumulus of bricks, and opening it, they found a body of wonderful size, entire, with flowing beard and long hair, wrapped in sheep-skins, and above his head this inscription, carved in Hebrew—I am Seth, the third son of Adam; I believe in Jesus Christ, the Son of God, and in Mary the Virgin, his mother, who are to come out of my loins." No wonder that the old author who quotes this, though a Romanist, should add, "fides penes auctorem sit" (*Adagia ex Sanctorum Patrum Monumentis prompta, &c.*, p. 377, by Aloysius Novarinus—a folio, full of curious extracts, A. D. 1637).

* See Pererius Valentinus, vol. i., p. 775. He takes up the question, why "he died" occurs so often, but says little to the point, save shewing that God thus manifested his own veracity, and the shortness of life, in comparison with the eternity that lies beyond.

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Vers. 12–20.—And Cainan lived seventy years, and begat Mahalaleel: and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: and all the days of Cainan were nine hundred and ten years: and he died. And Mahalaleel lived sixty and five years, and begat Jared: and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: and all the days of Mahalaleel were eight hundred ninety and five years: and he died. And Jared lived an hundred sixty and two years, and he begat Enoch: and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: and all the days of Jared were nine hundred sixty and two years: and he died.

The *fourth* link of the mighty chain is Cainan. His seems to have been an earlier manhood than the others, for at 70 he begat Mahalaleel. Thereafter he lived 840 years; in all, 910. Then he returned to dust, and went to the grave of his fathers. The sentence still remained in force. Death still prevailed, even over those through whom the Prince of Life was to come.

The *fifth* link is Mahalaleel. His is yet an earlier ripened manhood. At 65 he begets Jared, thereafter living 830 years; in all, 895; then, like his fathers, he died. The patriarchal bell has tolled again; yet he had lived far on into Noah's days—a witness, doubtless, against the increasing ungodliness of the world, and a protester against the intermixture of the heavenly and the earthly, the sons of God and the daughters of men.

The *sixth* link is Jared. He ripens not so soon, yet the result of his late maturity is a wondrous birth. At the age of 162 he begets Enoch. Perhaps his faith was tried, like Abraham's; it was so long before this son of the promise came; yet, when he came, what an Isaac was he! what a child of gladness! And how must his father have rejoiced in such a son—rejoiced even when bidding him farewell, as he went up to a home above, through the first opening that had been made in these heavens to admit ascending man.* Yet, after a long life—962—the second longest on record, "he died." Again the bell tolls, and again God's truth is proved against the lie of the devil. The sentence takes its due course, and he, the father of one who was not to taste of death, himself must die.

Vers. 21–24.—And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him.

Enoch's manhood is an early one, as if the early ripe are

* He survived Enoch's translation 435 years. It must have seemed a marvellous thing to him, that his son should be singled out for going upwards, when all others were going downwards.

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the early taken. He begets Methuselah when 65. This singularly holy man has sons and daughters, as if to shew us that there is no special sanctity in the unmarried state. "Forbidding to marry" was unknown in Enoch's days. He "walked with God" as a husband and a father. He "walked with God" as one loved and loving; as one who knew Jehovah, and who had got so intimate with him, that he is described as "the man that walked with God." It was faith, as the Apostle tells us (Heb. xi. 5, 6), that began this walk, and it was faith that maintained it. It was this that first brought him nigh, and that afterwards kept him nigh. It was thus that his close, confidential, happy intercourse with God was commenced and carried on. For 300 years he thus walked with God, as husband and father, before his family, setting an example to his children—an example to the age.

He pleased God. God delighted in him. He was among the patriarchs what Daniel was among the prophets, and what John was among the disciples. He was the greatly-beloved one. And God had made no secret of his delight in him. He had, in some way not told, given clear indications of this, for "before his translation, he had this testimony, that he pleased God" (Heb. xi. 5).

God took him. At the age of 365 he went up to be with his God, not tasting that death which was laying low all around him. He did not wither down like the rest of those primeval trees. He was at once transplanted from the desert below to the paradise above. He had lived and worshipped within sight of the paradise below, and he is caught up at once into the better paradise. And there he has been for nearly 5000 years already. Not merely in soul, like other saints, but in body; glorified and incorruptible, like the children of the resurrection, or like those who shall be alive when the Lord returns. Such was God's love to Enoch; such was his desire to take him out of a world of sin, to snatch him away from the evil to come; such his desire to reward and bless him with the nearer vision of his glory; such his desire to have him near himself, as if he could not bear his absence any longer, nor wait the appointed period of death; but carried him off in his fatherly arms, to be with him in his glory.

Thus God shewed that, while death was the law, still he could make exceptions; and these exceptions indicated the nature and extent of the deliverance which God was preparing for man. It would not rest till it had glorified even man's body, and given him a home above, an inheritance in the heavens, something better and more glorious than the earthly

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Eden. Hitherto man had looked up from earth to heaven; he was taught that ere long he should look down from heaven to earth. The link between him and his native earth was not to be broken, but to be established on a new footing, according to the distinction afterwards brought more fully out, between the earthly and the heavenly, the "things terrestrial," and the "things celestial."

Other patriarchs are taken away by death from the evil to come, and "hidden in the grave," while wrath is passing over earth, but he is lifted up, and hidden in Jehovah's own pavilion. Even Noah, who also "walked with God," is but *carried through* the storm, sheltered in the ark, where he hears its violence beating on every side; but Enoch is caught up out of it,—transfigured and translated,—type of those who shall be caught up out of the fiery judgments of the last days, and brought into the royal chambers, there to consummate their espousals with the Lamb; and thence to issue forth, "when the Lord comes WITH ten thousand of his saints to execute vengeance" on an ungodly world. For it is remarkable that Enoch's prediction, as preserved for us by Jude, is not of the Lord's coming *for* his saints, but of his coming *with* them. Enoch speaks in the name of those who have been caught up by him already, and who come along with him to "judge angels," to "judge the world," to share the awful honour of accomplishing the Father's purpose of righteous recompence upon a world that has disowned his Son, and set at nought his grace (Ps. cxlix. 9).

Yet in Enoch's removal there is nothing said to indicate that it was striking or terrible to the world. No token was given,—no trumpet summoned the world to witness his ascent. "He was not,"—"he was not found." This is all we learn. He disappeared from among the children of men. He walked with God for three centuries; and in the midst of this calm walk he passed upward, as by an invisible ladder, into the presence of his God! How blessed, how congenial this termination of a lifetime's walk with God. How natural the transition from the fellowship below to the nearer communion above! As in the case of Elijah, they might seek him, but "he was not found." Without a sick-bed, or a death-bed, without the pains or weaknesses of decaying age, in the full maturity of primeval manhood, he went up to the inheritance above. Such shall be the blessed lot of the waiting saints when the Lord returns. Let us watch with girded loins. Let our life be Enoch's walk with God.

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Vers. 25–27.—And Methuselah lived an hundred eighty and seven years, and begat Lamech: and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years: and he died.

The *eighth* link of the chain is Methuselah. His manhood ripens slowly, and he lives long. It was not till he was 187 that he begat Lamech. Sprung of a parent that had passed into the skies, and himself the longest liver upon earth, he is certainly no common man. Yet, though Enoch is his father, and though he resists death till the age of 969, still he yields at last. The last enemy conquers. The man of a thousand years dies. He seems given us as the type of the race in millennial times, when their "days shall be as the days of a tree" (Isa. lxv. 22), as his father is the type of the glorified Church. The two classes are separate, yet closely connected together; the one, as it were, the offspring of the other,—the earthly the offspring of the heavenly.

Vers. 28–32.—And Lamech lived an hundred eighty and two years, and begat a son: and he called his name Noah,* saying, This same shall comfort us concerning [or "for," or "from"] our work and toil of our hands, because of [or "from"] the ground which the Lord hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: and all the days of Lamech were seven hundred seventy and seven years: and he died. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

The *ninth* link is Lamech. He begets Noah at the age of 182, but lives a shorter life than most of the others,—only 777. Then he died. The sentence took its course on him. Dust returned to dust. It would seem that the original curse upon the ground began to be felt heavier. The population increased, and the means of subsistence grew more difficult to men, who knew but little about the tillage of the ground, and who, probably, shrunk from such tillage of an accursed soil, laying out their labour the more on pastoral employments. Besides, probably, they had been, age after age, expecting the Deliverer, and he had not come. Hope deferred had made their heart sick, and their toil sorer. Enoch's prophecy, too, of the coming Deliverer would rouse up their sinking hope, and make them sanguine that the day of rest from their labour was at hand. Hence Lamech, in full expectation that such was the case, called his son Noah,—anticipating rest in his

* Noah signifies "rest." The word is not unlike נחם, to comfort, and seems used because of its expressive similarity. "Work" denotes the lighter labour; "toil" עצב, the heavier and more painful (Sept. λυπος). This toil arose *from* the curse; and "from" comes nearer the Hebrew than "because of."

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day, if not from him, as the expected seed of the woman. He did not read the signs of the times aright. He did not see that evil, and not good, was at the door. He was disappointed. Yet still we see in him the man of faith, looking for rest, and realising it as coming in some way or other from the woman's seed. How much man felt his need of rest and comfort! How deeply did he sympathise with the groans of a travailing creation! How earnestly did he long for deliverance from the heavy curse! That deliverance came not in his day, yet he did not wait and hope in vain. And though the Lord should not come in our day, yet if we look for him, we shall not lose our reward.

Just five years before the flood Lamech dies. He must have been a fellow-preacher of righteousness along with his son,—a fellow-witness during the 120 years of testimony,—a fellow-builder of the ark; father and son fighting the battles of the Lord together, and encouraging each other in their toil and suffering,—and then the aged saint is taken away from the evil to come, after having seen the ark all ready, and heard the assurances given by God to his son, that all should be well with him, though the looked-for rest was not to come in his day.

The *tenth* link is Noah. Of him we learn nothing at present, save that he was 500 years old ere he begat his three sons. What befell him and them we shall learn subsequently. This last verse of the chapter seems a sort of introduction to what follows in the next.

Such are the ten ante-diluvian links in the great chain, whose last link is the Son of God. Such are the ten early witnesses for God. They lived, and testified, and died. A single chapter contains ten biographies. Such is God's estimate of man, and man's importance! How unlike man's estimate of himself! How unlike are the biographies contained in this chapter to those volumes of biography over which are spread the story of a single life! Is not this man-worship, hero-worship? And was it not to prevent this that God has hid from us the details of primitive history,—everything that would magnify man and man's doings? Just as he has taken pains to prevent the grosser idolatries of sun-worship, and star-worship, by exhibiting these orbs in the first chapter as his own handiwork; so in this fifth chapter he has sought to anticipate and prevent the more refined idolatry not only of past ages, when man openly and grossly deified man, but of these last days, when man is worshipping man in the most subtle of all ways, and multiplying the stories of man's wisdom, or prowess,

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or goodness, so as to hide God from our eyes, and give to man an independent position and importance, from which God has been so careful to exclude him. We might say, too, that this chapter is God's protest against that special development of hero-worship, which is to be exhibited in the last Antichrist, when God shall be set aside, and man be set up as all.

The importance attached to these recorded names is just this, that they belong to the line of the woman's seed. It was this that made them worthy of memory. The chain to which some precious jewel is attached, is chiefly noticeable because of the gem that it suspends. The steps which led up to the temple were mainly important, because of the temple to which they led. So it was the connexion of these ten worthies of the world's first age, with the great Coming One, that gave them their importance. Standing where we now do, far down the ages, and looking back on the men of early days, we are like one tracing some great river back to its distant source amid the lonely hills. The varied beauties of its banks, however great, yet derive their chief attraction and interest from the mighty city reared upon its margin, at some turn of its far downward course, and from the mighty ones which that city has given birth to. It is Bethlehem that gives all its interest to the river whose beginnings this chapter traces; or rather, it is He who was there born of a woman,—Jesus the son of Abraham, the son of Adam. Save in their bearing upon him, how unmeaning do these names appear! It is not in sacrifices alone, or promises, or types, that we are to look for Jesus, but even in such bare genealogies as those before us. It is he who gives fulness and interest to them all. It is from him that they derive all that brightness which, to the natural eye, is quite invisible. And from them we rejoice to learn, that Jesus of Bethlehem is as truly the Son of Adam as he is the Son of God.

These all died. They *died*. And death has been passing upon all men since, godly or ungodly. We are carried to the same house to which the patriarchs, one after the other, descended. We are laid side by side with Adam, and Seth, and Lamech, and Noah. But our hope burns brighter now. We shall not have so long to sleep as they have had. They were laid to sleep just when the night was falling, and they have had to sleep through the whole hours of darkness. But the morn is near. The day will soon break. We shall not have long to sleep. It may be that some of us shall scarcely have laid down our wearied heads and limbs, till the voice of the archangel shall awake us. Then it shall not be written of us, "he died;"—but of each of us, as we awake, it shall be said, "he rose again."

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm CI.

We descend into the valley again. The righteous one is before us, proposing to himself the rules of rectitude that shall be exhibited in his kingdom. We may suppose him pacing the valley of Jehoshaphat, while still only on his way to the kingdom. The psalm that follows (cii.) lets us hear his complaints, and shews us his comforts; and thus the series proceeds, till we reach the end of the cviii., where we rest under the banner of victory.

"*Mercy and judgment I will sing!*"

This is Israel's "Arma virumque cano." Israel's theme of praise is never man, but always Jehovah. It is "*A psalm of David;*" and therefore let us take it as David's utterance when anticipating the establishment of his throne in Jerusalem—typical of David's Son, when he shall receive that kingdom foretold (Isa. ix. 7), as well as now while he presides over the Church, which is "*his house*" (Heb. iii. 6).

"*The perfect way,*" in ver. 2, reminds us of faithful Abraham (Gen. xv. 1), whose seed, Christ, obeys what was then enjoined; nor less are we reminded by אַשְׂכִּילָה, "*I will deal prudently,*" or "walk wisely," of David, in 1 Sam. xviii. 14, 15, exhibiting a type which was more than fulfilled by Him of whom Isaiah (lii. 13) has sung in lofty strains. If he asks, like one wearying for a friend that seems to tarry, "*When wilt thou come unto me?*" it is no more than the language which David would be inclined to use in his wanderings, and even at Hebron, when still the kingdom was only half his own—"When wilt thou give me my promised kingdom? when wilt thou *come to me* with that glory wherewith *I am to come* to my own?"

He sees that day as if already come, and tells how he shall rule, from ver. 3–7. May we not say that the germs of the *Book of Proverbs* are here—germs unfolded in the sunshine of Solomon's reign? There can be no doubt of the similarity, in many characteristic expressions (even such as using the word מְלָשְׁנִי, ver. 5, occurring nowhere else but Prov. xxx. 10), as if to indicate that these verses sketched what that great book of practical wisdom expands, the rules of holy living, by which every subject of Christ's kingdom shall be

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guided—the principles of Divine jurisprudence that shall be applied to the details of government in every province and in every house. With truth, to which Absalom was a stranger, he could say, "Oh that I were made judge in the land, that any man that hath any suit or cause might come to me, and I would do him justice" (2 Sam. xv. 4). Rising early, and standing beside the way of the gate, Absalom feigned to be thus eager for the interests of justice and of his fellow-men, even as Antichrist can still pretend; but Christ shall sit on the throne of judgment for ever, the true antitype of every faithful judge who, at morning, sat at the gate—

From morning to morning will I destroy all the wicked of the land,
Cutting off from the city of the Lord all the workers of iniquity."

Terrible words! the words of that same Jesus who, in expounding, on the Mount of Beatitudes, the law which he came to obey, declared his purpose to cast off all unholy pretenders to his favour—"*Ye that work iniquity*, depart from me" (Matt. vii. 23). And thus shall he sit on "the throne of David" (Isa. ix. 7), to order it and to settle it, and to rule earth at large. Then shall it be well known, that to "*sing of mercy and judgment*" (ver. 1) was to sing of Christ ruling "his own house"—

The Righteous One's rules of holy government.

Psalm CII.

The Greek, Zaleucus, exemplified his own laws, even in their sorest penalties, by so far bearing his son's justly-deserved doom; and men read of the deed, and praise it. But our Lawgiver, God over all, has cast into the shade every such act of homage to human law, by the infinitude of suffering he endured to honour the law of heaven and save the doomed transgressors. The twinkle of a taper, compared with the blaze of the ever-burning sun, bears more proportion, the one to the other, than the one act of Zaleucus, dictated by partiality for his own family, does to the honour rendered to law and justice by our Divine Redeemer, out of love to that holy law. Now, in this psalm we may see him, of whom Ps. ci. sang, giving honour to those rules of rectitude which there he proclaimed. For here we see the Righteous One, the Lord Jesus, laying the foundation of his kingdom of redeemed ones, by fully satisfying the demands of justice in their room.

It is Christ, in the days of his humiliation, that is before us. The title has been thus rendered:—

"*This is the mourner's prayer when he is faint,*
And to the Eternal Father breathes his plaint" (Keble).

The simplicity of the Hebrew is most expressive—"*The prayer of the needy one when he is overwhelmed, and poureth out his complaint before the Lord.*" That "needy one" is Christ, who, "though he was rich,

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yet for our sakes became poor, that we through his poverty might become rich."

His doleful complaint occupies from 1 to 11 ver., resembling closely the deep pathos of Ps. xxii. Many of the allusions add depth to the words, conveying the idea, that all that was ever sorrowful in other men is to be found in this one "Man of Sorrows." Hannah's and David's sorrow, that took away all appetite for food (1 Sam. i. 7; 2 Sam. xii. 17), and even Saul's blank horror (1 Sam. xxviii. 20), are to be found in him—

"*My heart is smitten, and withered like grass,*
So that I have forgotten to eat my bread" (ver. 4).

At such cost He purchased for us who believe on his name the privilege of "eating our meat with gladness and singleness of heart, praising God," as exemplified in the men of Pentecost (Acts ii. 46). He is like "*the pelican of the wilderness*," sometimes seen at the Lake of Galilee, or by the shore of the Waters of Merom, when it has left behind its companions in their resorts, and lingers alone, drooping and dying; or, like "*the owl in desolate places*," sitting on some hollow tree forlorn, even at noon-day, as travellers have observed in Palestine (see *Narrative of Mission to the Jews*, chap. 5); or, like some common solitary sparrow, separated from the happy company of its fellows, mournful on the house-top. He is like Job in the ashes, tears mingling with his drink, cast down low now, and yet once lifted high (ver. 9, 10); his days like the shadow.

But, as an angel strengthened him in Gethsemane, so a thought of his Father's purposes supports him here. At ver. 12 he looks upward, as if he said, "But, O Father! I do not distrust thee (comp. Ps. xxii. 3); thou art to me the same as from all eternity; thou art Jehovah;

"*Thy memorial is from generation to generation.*"

That is, thy name manifested by deeds of love, and left on record for other ages.

"*It is thou that shalt arise* (אַתָּה תָקוּם), *and have mercy on Zion;*
For the time to favour her, the appointed time, cometh on" (כִּי בָא,
comp. Ps. xcvi. 13).

At that time shall instruments be found (not less efficient than Nehem. iii. 34, and iv. 4) to repair her wastes; and at that time the nations shall not hinder but help on the work, seeing the glory of the Lord. "*For*"—as if already beholding it accomplished, the vision is so clear—

"*For the Lord has builded Zion!*
And his glory has been seen!
He has regarded the prayer of the destitute,
And has not despised their prayer" (comp. Ps. xxii. 24).

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The prayer of Zion's helpers, as well as the prayer of Him who was emphatically "The *Destitute* One"—the הָעַרְעָר, naked of all things, nowhere to lay his head; like the heath in the wilderness (Jer. xvii. 6), like a bare solitary tree. But this humiliation ends in exaltation; a future generation shall see it; for the Lord's character is known as helper of the miserable, manifesting his grace in their deliverance; and he has ever "*looked down*" (Deut. xxvi. 15) on Israel with such feelings, delivering (as he did Peter in after days) at times when men expected to see the captive's end. He will look down (ver. 20)

> "*To hear the groaning of the Prisoner* (*Christ*),
> *To set at large the children of death*" (comp. Isa. lxi. 1);

and this delivered company shall shew forth his praise on that day when Messiah appears in his glory among the nations—the Shiloh to whom, at length, all kindreds and peoples gather.

Such is the bright prospect, the glorious vision! From the garden of Gethsemane, with the cup at his lips, he sees the throne—glory, for a moment, bursting through the gloom. But it passes away; he feels himself still in the valley, and his sense of weakness and woe returns; "sorrowful unto death," his soul cries—

> "*He has weakened my strength in the way;*
> *He has shortened my days.*
> *I say, O my God!*
> *Take me not away in midst of my days*" (ver. 23, 24).

It is here (compare Heb. i. 10-12) that the voice from the Father addresses him. It is at this cry that the silence above is broken. The Father speaks words of strength and hope.

> "*Thy years are unto all generations!*
> *Of old thou hast laid the foundations of earth,*
> *And the heavens were the work of thy hands,*" *&c.* (ver. 24, 25).

The Eternal Son cannot faint or fail. He must be conqueror. He must pass safely up from this humiliation to the throne whence he descended. Yea, it is his to create these heavens and earth anew.

> "*These shall perish, but thou remainest—*
> *These shall wear out as a garment.*"

And when they have been worn out,

> "*Thou shalt change them as a vesture* (splendid attire, *Gesen.*),
> *And they shall be changed*" (יַחֲלִיפוּ).

The word for "change" implies in it (see Schultens on Prov. xxxi. 8) something *succeeding* to another, חָלַף, the root of "Caliph" having in it the radical idea of *substitution*. It is used in Arabic in regard to plants, when they are changed, by a new efflorescence, at spring-time;

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it is used by Job (xiv. 14) regarding his resurrection change; it is used in Isa. ix. 9—"We will put cedars in the room of sycamores." If so, we see very clearly the assurance contained in these words, that Christ must not only suffer, but enter into his glory too. As certainly as once he was the glorious Creator of all things, but was pleased to stoop to our world as a man of sorrows, so certainly he must once again create these fallen heavens and earth anew—no more the Man of Sorrows, but manifested as the Eternal Son. In that glory his children shall share—in that unchanging bliss they "receive a kingdom that cannot be moved" (Heb. xii. 28). They drink of his cup; they have some of his sorrows; for many an age their lot on earth is like his—sorrowful; but, at length, the day of his glory dawns, and the "*children* of his servants" enter on the possession of earth—the millennial race of Israelites especially inherit their land—reigned over by their Lord and his reigning saints. And thus we understand this psalm, beginning in woe, ending in gladness. It is

Messiah's complaint, and Messiah's comforts, in the days of his humiliation.

PSALM CIII.

Fruits of Messiah's work appear—"Glory to God, goodwill to man." We might exclaim (connecting this song with the foregoing)—"Behold the Redeemer and his gifts!" for it is the song of a redeemed one by the Redeemer's side.

1. *The Gifts received* (ver. 1–5) are celebrated, not only with the lips, but with the whole soul. His Israel do not now forget him when he has blessed them (Deut. vi. 12; viii. 11, 12), for the blessings are more than temporal, and the diseases healed are more than bodily (Exod. xv. 26; Deut. xxix. 23); and the strength imparted, that makes them like the soaring eagle, is strength of soul. An usual word is employed in ver. 5, "who hath satisfied עֶדְיֵךְ with good;" rendered by some, "thy *mouth*;" by others, "thy *beauty*," or ornament, *i. e.* thy soul (Hengst.); by Gesenius, "thine *age*;" and by some, simply, "*even thee*." This full, rich, overflowing burst of song has led to the use of a term as rare as the tone of the song.

2. *The Receivers of the Gifts* (ver. 6, 7).—The oppressed, the helpless, have been the receivers of his mercy. It is the manner of Jehovah to give thus graciously. He is the Jehovah who made known "his ways" to Moses (his principles of action), and shewed his "works" to Israel, in the days of their bondage.

3. *The Giver*, the fountain-head of these blessings (ver. 8–18).—He is that Jehovah whose name Moses heard (Exod. xxxiv. 6) at the rock of Horeb—a name more plentiful in streams for the thirsty souls, than the smitten rock of Horeb for thirsty Israel. Here is the *Fountain-head*—"merciful, gracious, slow to anger, plenteous in mercy." Here are seven *streams* from that fountain-head:—*a*, Love *unupbraiding*

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(ver. 9); then, *b*, Love that blesses *the undeserving* (ver. 10); *c*, Love *infinite in extent* (ver. 11); *d*, Love *thoroughgoing* in its nature (ver. 12); *e*, Love very *tender* (ver. 13); *f*, Love that *sympathises* with us (ver. 14, 15, 16); *g*, Love that is *undecaying* (ver. 17, 18).

4. *The Kingdom of the Giver.*—In ver. 19 we see that these many streams bear us on to the ocean—first to the throne in the heavens, then to the kingdom that ruleth over all the earth.

5. *The Closing Burst of Praise to the Giver.*—The morning stars sang together, and the sons of God shouted for joy, at the sight of creation issuing from the Creator's hands. Much more cause is there now for such another song; ay, and a song as much nobler as the throne is loftier. Angels must bear a part, bringing all their strength to the work—this work of praise; all Jehovah's hosts, all Jehovah's servants, all Jehovah's creatures, in all places of his dominion, must take up the thanksgiving, and praise, and blessing. It is Rev. v. 13 anticipated. The man that hears that song, shall he not be counted a blessed man? a thousand times blessed? But the man himself shall cast his crown of bliss at the feet of his Lord—"*Bless the Lord*, O my soul!" ending as he began this

Song of a redeemed one by the Redeemer's side.

Psalm CIV.

One of our poets has said—

> "——— *The song of woe*
> *Is, after all, an earthly song.*"

It is not perpetuated in heaven, nor in the glorious kingdom; for there praise, "from blest voices uttering joy," fills the many mansions. Last psalm shewed us this coming joy, arising from spiritual sources—the soul enjoying God, bathing in his holy love, knowing him, obeying him, serving him, blessing him, seeing him as he is, and for ever with him. This psalm calls our attention to the glory of our God *displayed in the material world* already, and *yet to be displayed* in it more fully.

The key-note, "*Bless the Lord, O my soul!*" is that on which it is raised. The same redeemed soul that, with anointed eyes, saw Jehovah in redemption works, beholds him here in creation scenes—in the scenes of the old and new earth. With the Book of Genesis (chap. i.) in his hand, he surveys the *first day's* handiwork (ver. 1, 2),* God's mantle of light, and some folds of it thrown over the new-made earth. Unlike the array of earthly monarchs, "*glory and majesty*," symbolised by *light*, are his robe, the skirts of which adorn the earth, which is his footstool. Then the *second day's* work (ver. 3–5)—"*He maketh his upper chambers with waters;*" that is, the very waters in the

* Not that the writer keeps close to historical arrangement; for, as Augustine says, on Ps. cv.—"Libera est laudatio a lege narrantis et texentis historiam."

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clouds are the beams on which the floor of his upper palace is laid. He makes *winds* to act for him as angels, and *lightnings* to do the office of *servants.** The *third day's* work, wherein the platform of our earth was cleared, is celebrated from ver. 6 to 18—"*As for the deep, thou coverest it* (ו) *as with a garment*" (see Hengstenberg). Does not this mean that, on the third day, the Lord first shone on the waters that covered earth, and stood above the hills? then, the voice from his glory commanded these waters to their beds. And thus it was that springs began to flow among the hills, and have flowed ever since, wild asses coming to drink, birds among leafy trees, overhanging the brooks (עֲלֵיהֶם, ver. 12), uttering their cheerful notes—"living their life of music"—the Lord condescending to care for every creature—yes, and for every blade of grass, and for the olive that yields oil for man, and for the vine, and the corn; and for the cedars, too, and the pines on Lebanon, where little birds and stately storks alike find nestling; while goats and jerboas sport among the rocks above and below. Over this scene, the *fourth day's creation* casts its beams (ver. 19–24). Sun and moon go forth to regulate man and beast, by interchange of day and night. And the *fifth day's* creation scene is not forgotten (ver. 25, 26)—the wonders of the sea; the living creatures of the immense ocean. If man has found use for that ocean, and has floated his ships upon it, this is but discovering something of the Lord's treasures hid here for his use, as he hides the ore of metals in the depths of the earth; at the same time, how feeble man's work appears, when you observe that the Lord has made these mighty waters the home and native abode of such monsters as "*leviathan, whom thou hast made to take his pastime therein.*" As for the *sixth day's* work, it was introduced at ver. 21–23—man and beast. As the psalm is not historical, but a review of creation by one of the created ones who inhabit that earth, hence it may be that *man and beast* were introduced when singing of the uses of *sun and moon* to us—all the rather, also, because man's workmanship, "the *ships,*" could not be spoken of without previously introducing man himself.

Providence is creation continued from hour to hour, from age to age; and of this, ver. 27, 28, 29 sing, casting in the thought of "*creation subject to* vanity" (ver. 29).

Every spring we have a specimen of the Creator's power to renew the earth. It may be, in part, to this annual renewal, when winter is over and gone, that ver. 30 refers. Even if it be so, it contains, besides, the promise and prospect of earth's final renewal at the "times of restitution of all things;" for then only shall we know the meaning lodged in the words,

"*Thou makest new the face of the earth.*"

If, at ver. 24, the adoring exclamation spontaneously broke from the

* In Heb. i. 7, the argument is, that angels are so truly the mere handiwork of the Creator, that He says he uses winds for angels, flames of fire for ministering ones, and *vice versâ.*

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beholder's lips, "O Lord! how manifold are thy works! in wisdom thou hast made them all!" it shall yet again burst from admiring witnesses of that new creation. And then shall that chorus be heard from heaven and earth in one—

"*The glory of the Lord shall endure for ever!*
The Lord shall rejoice in his works!" (ver. 31.)

They shall say of him in their songs—

"*It is He who looked* (הַמַּבִּיט) *on earth and it trembled!*
He toucheth the mountains, and they smoke."

One shall cry to the other—

"*While I live, I will sing to the Lord;*
During the whole period of my existence (eternity) *I will praise my God.*
Sweet, as it rests on him, shall my meditation be!
I (אָנֹכִי though no one else should) *will rejoice in the Lord.*"

At last has come that "New Earth, wherein dwelleth righteousness;" for "sinners are consumed (as in Numb. xiv. 35), the wicked are no more." Even in anticipation now we cannot but join in the "Bless the Lord, O my soul!" and the "*Hallelujah*" that closes this celebration of the Lord's glory—

The glory of the Lord in creating and renewing earth.

Psalm CV.

It is sovereign grace that ruleth over all—it is a sovereign God. Out of a fallen world he takes whom he pleases—individuals, families, nations. He chose *Israel* long ago, that they might be the objects of grace, and their land the theatre of its display. He will yet again return to Israel, when the days of his kingdom of glory draw near; and Israel shall have a full share—the very fattest and richest—in his blessings, temporal and spiritual. In these days shall this song be sung—

"*O give thanks unto the Lord, call upon his name!*
Make known among the Gentiles his workings," *&c.*

Inviting, in such strains (ver. 1–8), all Israel to honour their redeeming God among the nations. They recount his benefits, from the days of Abraham, onward to their entering upon possession of Canaan in peace—the type of the more blessed rest remaining for them and us under the true Joshua. The *Covenant* (ver. 8, 9) was the sure foundation of this favour toward them; that same *Covenant* (ver. 42) was the Lord's reason for putting the cope-stone on the work. It is "grace, grace," from beginning to end.

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1. The psalm selects incidents that may best touch the heart. Thus, *Israel's insignificance,* even after becoming a nation, and their weakness, and wanderings (ver. 12–15)—

> "*From kingdom unto kingdom,*
> *Sojourned a little band:*
> *From place to place compelled to stray—*
> *Strangers in that strange land*" (Barclay).

Yet they are "*anointed;*" the oil of Him who set them apart is on their head; and therefore they are safe (ver. 15). He has separated them for himself, and made them "*his prophets*"—teachers of his will to the other nations of earth.

2. *Joseph's History* is next selected as a theme; for there Jehovah is seen casting down and lifting up; using, too, a despised instrument to be a glorious deliverer. Here again is grace—grace flowing in unthought-of channels (ver 16–24).

3. *Egyptian bondage* follows, introducing *redemption*—redemption by power, and redemption that proclaimed Jehovah's wrath on the rebellious (ver. 25, 26). We see Jehovah removing from the rebellious resisters of his will the blessing of light, the blessing of water for their thirst, the blessing of domestic comfort, the blessing of fertilising rain, the blessing of the increase yielded by the vine and fig, the grass and grain; nay, the blessing of health and of life (27–36). On the other hand, his blessing rests, in sovereign grace, on his redeemed (ver. 37–43)—the blessing that is the reverse of these inflictions on Egypt: besides strength, security from foes, guidance, providential supply of food and water.

> "*He brought forth his people with rejoicing,*
> *His elect with the song of joy.*"

But all this—not for their sakes—only because of his holy covenant. "Grace, grace," pervades his ways; and grace leads them into possession of their inheritance (ver. 44); but leads them thither to glorify their redeeming God, even as shall be the case at their final return—

> "*For the sake of having his statutes observed,*
> *And his laws preserved.*
> *Hallelujah!*"

Whether we consider the sweet singer here to be David, or David's Son, who sat in the pillar-cloud over Israel's tents, the theme is the same.

God glorified in his redeeming acts toward Israel.

Psalm CVI.

We are still traversing the same field. We are still listening to the gracious acts of the Lord toward one nation of his ransomed—namely,

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Israel. It is another portion of their history that is reviewed, but there is as much of grace, sovereign grace, in this portion as in the first; and hence it opens with as much praise and adoring wonder—

> "*Hallelujah! praise ye the Lord!*
> *For he is good! for his mercy is for ever.*
> *Who can tell the mighty deeds of the Lord?*
> *Who can shew forth all his praise?*"

The only mode in which the creature can even attempt aright to shew forth his praise is, by *increasing service*—"*Blessed are they that keep judgment, and they that do righteousness at all times.*" So great has the Lord's favour to his Israel been, that the sweet singer, whoever he be —David, as in 1 Chron. xvi.; or David's Lord, in his day—while remembering that favour and singular love, with all it brought, exclaims (ver. 4, 5)—

> "*Remember me, Lord, with the favour of* (shewn to) *thy people!*
> *Visit me with thy salvation!* (such as was wrought for them).
> *That I may see the good of thy chosen ones,*
> *And may rejoice in the joy of thy nation,**
> *And glory with thine inheritance.*"

If the type afforded such matter of praise, what shall the antitype? If that kingdom of Israel furnished such proofs of Jehovah's love, what shall the kingdom to come?

To magnify the Lord's grace, confession is made of sin—forgetfulness, ingratitude, selfishness (ver. 6–15); and then of rebellion, idolatry, murmuring unbelief, lust, and lewdness; persevering unbelief, neglect of duty, conformity to the heathen world (ver. 16–39). Scene upon scene is brought before us in which Israel is seen defiled, polluted, stained to the core with sin. Yet the Lord saved them, when they returned from their ways (ver. 40–46), fulfilling the promise in Levit. xxvi. 12, and answering the prayer (1 Kings viii. 47) left for all ages.

Yes; these scenes of grace toward the basest, most ungrateful, most perverse, are for all ages, to lead them to the cry in ver. 47—

> "*Save us, O Lord, our God!*
> *And gather us from the Gentiles.*"

Israel must raise that cry in these latter days. Israel will raise it soon. Ere long, they shall take up the harp of David, and Solomon, and Asaph, and Heman, and the sons of Korah, and use all these songs; and this among the rest—this among the first. On that day, instead of "*Amen*" to the solemn curse, as in Deut. xxvii. 15–26, the people shall, with one accord, say "*Amen*" to the song of thanksgiving

* Here the term גּוֹי is applied to Israel. It is only so used when עָם has preceded it, says Hengstenberg. It may also, in such cases, imply that God's people (עָם) are, in themselves, no better than the גּוֹיִם.

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raised to Jehovah, who has gathered them from the Gentiles, the burden of their praise being as here expressed—

> "*Blessed be Jehovah, God of Israel,*
> *From everlasting and unto everlasting!*
> *And let all the people* (הָעָם) *say, Amen!*
> *Hallelujah!*"

Thus setting forth

Jehovah glorified in his long-suffering to Israel, and in the hope of their final gathering.

Psalm CVII.

Scarcely has the ascending cry of the preceding psalm ceased, when the answer* comes. For here is *all Israel gathered.* We say, *all Israel;* for it is Israel peculiarly who form the subject of it. At the same time, on the same principle that leads us to admit every member of Christ's body to share in David's hopes and faith, and in the Son of David's confidence and victory, we find this a psalm which every one of God's redeemed, in any age, can sympathise in, and can sing with reference to themselves.

Hengstenberg thinks it suited peculiarly to a joyful, national service of thanksgiving, such as that Feast of Tabernacles in Ezra's day (chap. iii.), after the few bands of the dispersed of Israel had returned to their land. If it would be appropriate in such circumstances, much more will it be so when all Israel, from all lands of their dispersion, have returned home; and thus it is that Dr Allix describes it—"*A Hymn of the Synagogue, gathered from its last dispersion*"—applicable to that day foretold by Isa. xi. 11, when the Lord recovers the remnant of his people, the second time, "from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea." Some have experience of their forefathers' trials in the desert (ver. 4–7); some have come from the prison-house (ver 10–14); some have been emaciated by sickness (ver. 17–20); others have been all but swallowed up by the sea (ver. 23–30);—all have been witnesses of the Lord's curse on their own land and nation for sin, and now have become witnesses of the blessing when sin is removed. A nation that has had such experience is the fittest of all to form a type, or be the pattern, of God's discovery of his ways in grace, to men of every nation, and kindred, and tongue, whom he redeems. It is such manifestations as these that make "*the righteous see and rejoice;*" it is such views of God's ways that cause "*all*

* The Jewish fifth division of the Psalms begins here, just because Ps. cvi. ended with an *Amen.* Properly there is a close connexion between Ps. cv., cvi., and cvii., equivalent to Part I., Part II., Part III., of one and the same narrative.

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iniquity to stop her mouth" (ver. 42); and it is thus that men discover Jehovah's thoughts that are higher than our thoughts.

> "*Whoso is wise will consider these things,*
> *And will understand the mercies* (חַסְדֵי) *of the Lord.*"

The kingdom will be the time and place for a thorough and searching inquiry into the Lord's past ways. We try it now, and what we do succeed in is most profitable. But our eyes are dim. O for the time when Israel, and we beside them, shall look back on the Lord's ways described here, and understand the Lord's character and the Lord's loving-kindness! From the heights of glory we shall be able to look far down into the depths of grace.

But no wonder it closes thus, when we dwell upon its many subjects of praise and thanksgiving. Its first words are abundant in thought concerning Jehovah—"*For he is good.*" Is not this the Old Testament version of "*God is love?*" (1 John iv. 8.) "*For his mercy endureth for ever.*" Is not this the gushing stream from the fountain of Love? —the never-failing stream, on whose banks "the *redeemed of the Lord*" walk, "*whom he has redeemed from the hand of the enemy*" (Hengstenberg, "*hand of trouble,*" צַר). Nor is the rich significance of these clauses diminished by our knowing that they were, from time to time, the burden of the *altar-song.* When the ark came to its resting-place (1 Chron. xvi. 34), they sang to the Lord—"*For he is good; for his mercy endureth for ever!*" In Solomon's temple, the singers and players on instruments were making the splendid walls of the newly-risen temple resound with these very words, when the glory descended (2 Chron. v. 13); and these were the words that burst from the lips of the awe-struck and delighted worshippers, who saw the fire descend on the altar (2 Chron. vii. 3). And in Ezra's days (iii. 11), again, as soon as the altar rose, they sang to the Lord—"*Because he is good; for his mercy to Israel endureth for ever.*" Our God is known to be "Love," by the side of the atoning sacrifice. Jeremiah (xxxiii. 11) shews how restored Israel shall exult in this name.

Dwell next on the experience of his redeemed, "*from east and west,*" and from "*north and the sea,*" the most obscure and the most tempest-tossed regions. They have witnessed strange scenes, and the love of God in them all. Think of the *wanderers in the desert* (ver. 4) realising their father's history, and joining to it Hagar and Ishmael's thirst and despondency—how they were delivered after all, and led to *the city,* to Jerusalem (Jargum and Hengstenberg)—the city where they found the throne of God.

> "*Let these praise the Lord for his goodness,*
> *And for his wonderful doings to the sons of men;*
> *For he satisfieth the longing soul* (שֹׁקֵקָה, going hither and thither in vain),
> *And filleth the hungry soul with good*" (טוֹב; his own name, ver. 1).

Think of another scene. Yonder is a prison-house (ver. 10), and there

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you find transgressors, such as Manasseh or Zedekiah, brought low, and left there to consider their ways. Their cry goes up to the mercy-seat —they are delivered; they are blessed.

"*Let them praise the Lord for his goodness,*" *&c.*

Think of yet another scene—the bed of sickness (ver. 17). Hear the groan, look on the languid eye, observe the sore anguish of these death-stricken ones. But, like the man described in Job xxxiii. 19–23, to whom the Interpreter comes, these cry to the Lord, and find mercy. And so with those tempest-tossed (ver. 22), like Jonah and the mariners with him.

"Me miserum! quanti montes volvuntur aquarum!
Jamjam tacturos sidera summa putes.
Quantæ diducto subsidunt æquore valles!
Jamjam tacturos Tartara regna putes.
Rector in incerto est, nec quod fugiatve, petatve
Invenit! ambiguis ars stupet ipsa malis."
—Ovid, *Eleg.* I., ver. 28.

The Lord commandeth, and the stormy wind ariseth,

Which lifteth up His waves (ver. 25); *i. e.*, Jehovah's waves (Ps. xliii. 7; Jonah ii. 3).

But what a calm when Jehovah hears their cry!—like the sea of Galilee that morning when the master arose and rebuked winds and waves with his "Peace; be still." Was there need then to exhort men to adore and praise? Did they not cry one to another, "What manner of man is this?" Even so, when "*their* waves" (ver. 29)—*i. e.*, the waves that tossed them, which are sent out by Him (ver. 25), and made terrible to them—are lulled by Him who hears their cry.

"*Let them praise the Lord for his goodness,*" *&c.*

But now Israel, from all lands, meet on their proper soil—Palestine. They see it had become waste and desolate, like Sodom (Deut. xxix. 23), though once as the Garden of Eden; and they own it is for "*the wickedness of those that dwelt there*" (ver. 34). They remember how, when their fathers emerged from the wilderness, they found it a land flowing with milk and honey. To them it was exchanging a desert for water-springs—there they dwelt, built their cities, reared Jerusalem, and there they multiplied (ver. 35–38). It was sin that "diminished them," and "poured contempt on their princes" (ver. 39, 40). God is good; God is Love. God would have blessed them for ever, nor ever once have broken a link of the chain, but for sin. And now he has returned in free love to them.

"*He setteth the poor on high,*
And maketh families to him, like a flock of sheep" (ver. 41).

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Shall not gathered Israel bless the Lord? and shall not all the earth hear, and see, and learn?

> "*The righteous shall see and rejoice,*
> *And all iniquity stop her mouth.*
> *Whoso is wise will consider these things,*
> *And will understand the mercies of the Lord.*"

By such closing words are all men invited to come and join the Lord's redeemed, in their blessings and in their joyful song, to help them in raising on high

Gathered Israel's song of thanks to the Lord.

THOUGHTS FOR A NEW YEAR.

"The Lord taketh pleasure in them that fear him, in them that hope in his mercy."—PSALM cxlvii. 11.

This Psalm sets forth the profitableness of praise. It begins by asserting, "It is a good thing to sing praises unto the Lord, for it is pleasant, and praise is comely." Hence we infer the importance of a "lively hope." Praise elevates the mind; it enlivens the spirits; it enlarges the heart; and, if we would excel in praise, we must abound in hope. Jehovah "inhabiteth the praises of Israel," and he "delighteth in them that hope in his mercy." The believer, stirring up his heart to praise God, is like the young lark just learning to fly, or the eaglet just beginning to soar. They both flutter, are timid at first, but, after a while, they both rise with ease into a higher region, the first making the heavens ring with its song, and the second gazing with delight on the sun's unclouded splendour. The Christian should endeavour to imitate both. How great is the change, when the lark, once so free and happy, pines in a cage, and the eagle is fastened down to a mimic rock! Little song and much sorrow there. Believer, beware! there is the eye of a wily fowler ever fixed upon *you*,—an envious ear listens to your song, and will try to imprison you and stop your melody. But be not dismayed; there is another eye ever watching you with more than maternal care, and another ear ever open to your prayer (Ps. xxxiii. 18); and if at any time you are in prison, and cannot come forth (Ps. cxlii. 7), cry, "Lord, I am oppressed; undertake for me," and he will break your chain, open your prison door, and cause you again to soar and sing.

When the believer rises aloft in grateful praises, he takes, like the Psalmist, a wide view of God's *character*, works, and ways, and finds in nature, providence, and grace, much matter for joyful thanksgiving and loving adoration. The truly devotional mind spurns what God takes no pleasure in. Look yonder! the Grecian games are going on, or there a grand re-

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view is taking place. What strength and agility are displayed! What a noise and dust! What pride in the performers! what pleasure in the beholders! but, says the Psalmist, the "Lord delighteth not in the strength of a horse, he taketh not pleasure in the legs of a man." See you that mourning soul wrestling with sin, and bitterly lamenting its shortcomings; or that humble worshipper looking hopefully at God's revealed character, and aiming to imitate it;—*there* is the object of God's delight! "He delighteth in mercy," and he delighteth in them who hope in it. Let us, from this most encouraging testimony, take three views of the believer,—*returned to God, resting on God, and rejoiced over by God.* The soul who truly *fears* God is *returned to him.* The wicked man has no fear of God before his eyes; the apostate casteth off fear; but the godly realises that new covenant promise, "I will put my fear in their hearts, and they shall not depart from me." They are returned to communion and fellowship with him, for the "secret of the Lord is with them that fear him, and he will shew them his covenant" (Ps. xxv. 14). Thus the Psalmist found it when he said, "There is forgiveness with thee, that thou mayest be feared" (Ps cxxx. 4), thereby teaching us that we could never fear God if he were not a forgiving Father, and that he proclaims forgiveness on purpose to produce fear. In what, then, does this fear consist? This is a most important question; for scarcely any word is more frequently mentioned in the Scriptures, and no grace has more promises annexed thereto. The fear of the Lord sometimes means religion generally, inward and outward, feelings, worship, and conduct. I shall now view it as a *right state of heart toward God.*

The excellent John Flavel says, "This fear is a gracious habit or principle wrought by God in the soul, whereby the soul is kept under a holy awe of the eye of God, and from thence is inclined to perform and do what pleaseth him, and to shun and avoid whatever he forbids and hates." It may be considered under two aspects, and expressed by two words, viz., *dread* and *desire.*

Fear does not consist of that dread which repels and dismays; it is a holy dread, a solemn awe, or deep reverence. The words, dread and dreadful, are thus used in Scripture:—"How *dreadful* [or awful] is this place!" (Gen. xxviii. 17.) "O Lord, the great and *dreadful* God!" (Dan. ix. 4.) "Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your *dread*" (Isa. viii. 13). "That thou mayest fear this glorious and *fearful* name, the Lord thy God" (Deut. xxviii. 58). The same idea is found in the New Testament, in such passages as the following:—"Work out your own salvation with fear and trembling" (Phil. ii. 12). "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. xii. 28). "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Peter i. 17). Now, all this is compatible with the declaration of John, "that perfect love casteth out fear," and with Paul's assertion—"Ye have not received the spirit of bondage again to

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fear" (Rom. viii. 15); for this dread has reference to God's *majesty* and *authority*. It is similar to that which angels feel when they veil their faces; it is what we mean when we say, "Hallowed be thy name;" it is, in a word, tenderness of conscience, "trembling at God's word." It includes a practical belief in God's being and holiness—a realising sense of his presence. It is the soul hating and shunning evil, because it is opposed to God. There is ever connected with a true fear of offending God, a real *desire* to please him. As dread has for its object the majesty and authority of God, so *desire* has for *its* object his goodness and glory. Hence it is called "godly fear." It leads to God, and acts for God. To constitute true filial fear, these must be found in connection, and in their due proportions: the one helps to strengthen the other, and to promote its growth. "Thus the fear of the Lord is a fountain of life, to depart from the snares of death." It brings near to God—it binds the heart to God—it bends down the soul humbly before God—and blends the heart's sympathies with his. "Fear is filial—God is a Father; fear argues great tenderness, and God is full of sympathy." This godly fear has ever distinguished the people of God. This it was that preserved Joseph from committing a great wickedness (Gen. xxxix. 9). This excited Noah to labour at the ark, and witness to a heedless world (Heb. xvii. 7). Job, that perfect and upright man, was continually under its influence (Job i. 3). David stood in awe of God's word (Ps. cxix. 161). Nehemiah excelled in this grace; for, when others did wrong, he could say, "So did not I, because of the fear of God" (Neh. v. 15). And Abraham, the friend of God, received the following testimony, descriptive of his fear, and expressive of God's delight in him:—"By this I know that thou *fearest* God, seeing thou hast not withheld thy son, thine only son from me" (Gen. xxii. 12). Blessed is he of whom it is testified, that, like Hananiah, he fears God above many (Neh. vii. 2); for to "fear God and keep his commandments is the whole (duty) of man." That is his great business, his true blessedness, and the grand end of his being (Eccles. xii. 13). Those who fear God should *hope* in his mercy. They have returned to their allegiance, and now they *rest* beneath the sceptre of their rightful sovereign, expecting everything from him who drew them so powerfully, received them so graciously, and pardoned them so fully. We must return to God before we can hope aught in him; and, in proportion to our nearness, will be the goodness and strength of our hope. Many deceive themselves with a general hope in God's mercy; they know not whence it comes, nor on what they hope. This is not the hope referred to here. Neither is it that feeble glimmering hope with which many rest satisfied; it rather refers to that strong and steady hope which grows out of simple faith in God's word—that lively hope whereunto the soul is begotten by the resurrection of Christ—that hope which experience worketh (Rom. v. 4). We joyfully admit that the feeblest aspirations of desire, and the softest wail of penitence, are acceptable to God; but the more mature the graces of the Spirit are—or the more of God and the less of sin and self there is in the heart—the more must God delight in his people.

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God's character is divinely adapted to be an object of hope, and it cannot be too often repeated, nor too much pondered over, *that all God has said, and all that Christ has done, is with a view to present us with a sure ground for, and a satisfying object of hope* (See Rom. xv. 13; 1 Peter i. 21). What does the believer hope *in*, or what is the *ground* of his hope? The text replies, *God's mercy.* Not his own fear, however deep; nor his own feelings, however devotional. "I trust [says David] in the tender mercy of God for ever and ever" (Ps. lii. 8). "The Lord will perfect that which concerneth me; thy mercy, O Lord, endureth for ever" (Ps. cxxxviii. 8). It is sweet and encouraging to consider this mercy as essential to God (infinite and eternal as His being)—as flowing through Christ—as largely revealed in his word (which is as full of mercy as heaven is of light)—and as gloriously displayed in the history of saved sinners. Thus we may learn what it is, where it is, what it hath done, what it undertakes to do, and consequently why we should trust it, and ever hope in it. And what does the believer hope in God's mercy *for?* He hopes for pardon, purity, and preservation, and ultimately for perfection; and all through mercy. What he hopes for, he prays for, and uses all means to attain unto. He *expects* and *desires* all that God has promised; all is treasured up in Him who is "rich in mercy," and he shall not be disappointed.

Such fearing and hoping souls are *delighted* in by God. The parallel text (Ps. xxxiii. 18) says that "his eye is upon them." His eye of observation (Hosea xiv. 8), of direction (Ps. xxxii. 8), of care (2 Chron. xvi. 9), of parental delight (Jer. xxxi. 18–20). The father saw the returning prodigal, and had compassion, when he ventured on his mercy; and God, who delighteth in mercy, can but delight in those who dwell, rejoicingly, under its glorious shadow.

God's testimonies of his delight in and joy over his people are very numerous, and very expressive of his rich condescension and amazing love. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii. 5). "I will rejoice over them to do them good" (Jer. xxxii. 41). "He will rest in his love, he will joy over thee with singing" (Zeph. iii. 17). "The Lord taketh pleasure in his people; he will beautify the meek with salvation" (Ps. cxlix. 4). He calls them his jewels, his treasure, his temple, his heritage, his garden, his children, his friends. He takes pleasure in their persons, as accepted in the beloved (Eph. i. 4), in their prosperity (Ps. xxxv. 27), in their graces (Heb. vi. 10), in their prayers (Prov. xv. 8), in their praises (Ps. l. 23), in their services (Heb. xiii. 16), and in their liberality, which is "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. iv. 18). How wonderful is all this! What honour does it put upon the work of Christ! and how dignified does it make real religion appear! Sinners are freely pardoned and richly sanctified, and then enabled "to please God." The once dead, distant, and degraded heart, is brought under the influence of mercy, and made to gravitate toward God as its centre and its home.

What influence should all this have upon us? *Let us seek to be and*

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to do that in which God taketh pleasure (1 Thess. iv. 1). God loves the trembling heart (Isa. lxvi. 2) and the hopeful mind. He delighteth in those who shrink from evil, and aspire after good. A heart weaned from the world, and an eye fixed on heaven, are well-pleasing to him. Let us also *imitate* God in delight and joy. Let *us* delight in and praise him who delighteth in us, and delight in those in whom he takes pleasure. Let the saints, the excellent of the earth, be our delight; and to promote their happiness and soul prosperity be our great desire.

How sad the condition of those in whom God taketh no pleasure! This is true of the wicked—"Thou art not a God that hath pleasure in wickedness" (Ps. v. 4); also of the slothful professor—"If any man draw back, my soul shall have no pleasure in him" (Heb. x. 38). Such, if they persevere in their course, must be miserably cast out, as broken despised vessels (Jer. xxii. 28). Let them hear and heed the words of mercy—"Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live. . . . Wherefore turn yourselves, and live ye" (Ezek. xviii. 25–32). Go, unpardoned, unprofitable sinner, to that throne of grace to which thou art invited; go and reason with God, and hear him reason with thee. Let him hear *thy* wail of penitence, and see thee smite upon thy thigh, and thou shalt see how he can be glorified in thy salvation, and shalt hear him say, with great delight, "I will surely have mercy upon him, saith the Lord." Then, when God has become to you a fountain of mercy, he will be the object of your fear, and you will realise that true happiness, which consists in the enjoyment of God's favour and the exercise of lively obedience.

Believer, seek to have fear and hope properly blended in your experience. They will help to balance each other. "As the beauty of God's being consists in the harmony of his attributes, so the beauty of his image in our souls consists in the harmony of graces." Fear will promote hope by the evidence it affords, and by keeping from careless walking; and hope will also befriend fear; for never is God seen so glorious as when we hope in his mercy. A holy fear of God will be a check upon our hope, to keep that from swelling into presumption; and a pious hope in God must be a check upon our fear, to keep that from sinking into despondency. "Truly is he blessed who feareth alway;" therefore seek "to be in the fear of the Lord all the day long." And even when the hoping soul shall have realised all his expectations and desires, fear—deep, reverential, and sublime—shall be its companion and friend, before the throne of God for ever and for ever.

Let all who have found mercy, and who hope therein for personal safety and complete salvation, hope also for all which mercy promises as regards others. There is no hope for communities or for the world but in God's mercy. Many are looking to science, education, and civilization, and hoping that, from these and similar things, man's deliverance and the world's emancipation will arise. God's word forbids such expectations, and the world's past history refutes them. God's mercy

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is above the heavens, and certainly above all things on the earth; and will at length subdue man's madness, and annihilate his misery. It was mercy which uttered that first word in Eden which ensures the destruction of Satan and all his works. It was mercy which placed in the heavens God's token of the covenant between him and the earth (Gen. ix. 12), and which has placed the same token around his throne (Rev. iv. 3). It is mercy which has appointed a Mediator, who "shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law" (Isa. xlii. 4). It is mercy which so frequently dwells on one glorious fact, showing thereby that it is God's fixed purpose and cherished idea, and therefore must be made good—viz., "that the earth shall be filled with the glory of the Lord, as the waters cover the sea" (Isa. xi. 9; Heb. ii. 14; Isa. vi. 3). And, as sure as mercy ever pardoned a sinner, so sure will it purge this world on which sinners have so long dwelt. And as mercy, when it pardons and justifies the soul, makes it, however black, as "white as snow," so will mercy, through redemption, heal this stricken earth, make it surpassingly beautiful, and fill it with harmony and love.

Come what will *first*—and many proud, sinful, foolish projects of men, and many fiery and just judgments of God, may come first, *this must come at last*—the second Adam will return to reign; he will make all things new, and GOD WILL BE ALL IN ALL. Holiness will be impressed on every thing (Zech. xiv. 20), while Mercy will be owned as the source, and Redemption as the honourable channel, of all this blessedness. Let us aim, then, in the exercise of holy fear, to "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life;" "looking also for the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ." The Lord will take pleasure in us if we thus sympathise with him in his glorious purposes and gracious promises. He loves not to see us spiritually selfish, wholly taken up with our personal salvation, and forgetting his glory, as revealed in the bright future that is coming.

The Lord Jesus—who preached so sweetly and tenderly of mercy when on earth; who, as Intercessor in heaven, has been, ever since his ascension there, the great Minister of God's pardoning office—is coming to develope fully the resources of mercy; to demonstrate that "all Israel may be saved;" a nation begotten, through abundant mercy, in a day; and a world, so long shattered and shaken, "be established that it cannot be moved." Let us look and long for him, and expect him to do all that he has promised. While others are building Babels, and uttering prophecies of smooth things and good times for a godless world, let us hope *according to the word of mercy;* and let our hope animate us to purify ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord (1 John iii. 3; 2 Cor. vii. 1); and also to publish, far and wide, the good news of a present salvation for the lost, and of a future glorious kingdom for all who believe.

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1 John ii. 28.

The American Bible Union, in their translation of this Epistle, give 1 John ii. 28 thus—"Not ashamed *away from Him* at his coming." The original is "*απο*." The sense is, not made to flee away from him on that day, and call on the rocks to hide you; or, not as Adam and Eve, fleeing behind the trees of the garden, on that day.

Rev. vii. 15.

The same translators render Rev. vii. 15—"He that sitteth on the throne *shall tabernacle* [*i. e.* have his tabernacle] *over* them." The preposition is *ἐπι*. It seems to accord with the view elsewhere suggested, that the Lord shall have his throne over them, somewhat as was seen, in Exod. xxiv., by the seventy elders, during their short glimpse of glory.

Reviews.

The Mystery of the Temple and City Described in the Nine last Chapters of Ezekiel, Unfolded. By William Alleine, Minister of the Gospel. London. 1677.

This old work, published in 1677, is one of the most thorough millenarian works that we know of that period,—even more decidedly so than those of Joseph Mede. There were several *Alleines* in that day—Richard, the author of *Heaven Opened;* Joseph, the writer of the *Alarm to the Unconverted;* and William, son of Richard, the author of the above prophetical treatise. They were all related to each other.

We had marked many passages for extracts in this old volume; but we must restrict ourselves to one or two. Some parts we do not agree with,—in some of his comments we think he has failed; but, on the whole, he has shewn admirable skill in bringing out his positions, in laying down his arguments, and in meeting objections. Take the following as specimens:—

"*Q.* Will not the personal coming of Christ put an end to ordinances? For the apostle saith, 'As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come,' 1 Cor. xi. 26.

"*A.* The saints with Christ in the New Jerusalem will be above ordinances, but not the people of the land. Two things are necessary to carry a people above ordinances:—

"1. Christ's receiving them to himself, to be where he is. John xiv. 3, 'I will come again to receive you to myself, that where I am, there ye may be also.' This is the coming which carries a people above ordinances.

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"2. Their being with Christ in glory, and made like unto him. Thus will it be with the saints in the New Jerusalem, but not with the people of the land, till changed and translated thither. Therefore they may sometimes have a sight of Christ, yet will not hereby be carried above ordinances, which may be cleared by two instances:—

"*First,* Christ was transfigured on the mount, and was seen in that glory in which he shall appear at his second coming. For Peter saith, that he, and James, and John were then eye-witnesses of his power and coming. There were with Christ then Moses, and Elias, and Peter, and James, and John. Moses and Elias saw his glory, and appeared with him in glory; and so they were above ordinances. Peter, and James, and John, saw his glory, but did not appear with him in glory, neither was that sight to continue; and therefore, notwithstanding this, they were to be under ordinances. And that they might not think themselves hereby carried above them, there came a voice out of the cloud, 'Hear him.' After they had thus seen, they were commanded to hear. And we may well conceive that thus it will be in the New Jerusalem state. Some will be as Moses and Elias in the presence of Christ, and like him in glory. So the saints in the New Jerusalem. Others will be as Peter, James, and John, who may sometimes see Christ, and yet be under a command of hearing; so the people of the land.

"*Secondly,* Paul had a sight of Christ after he was received up into glory, 1 Cor. xv. 8, 'Last of all he was seen of me also.' And this sight of Christ was with his bodily eyes; even as the other apostles, and five hundred brethren had seen him. But notwithstanding this sight, Paul remained under ordinances."—(Pp. 51-53.)

He has not quite got quit of the old idea, that cherubim mean angels; but still he has got some glimpse of the true sense:—

"Sometimes men are called cherubims, as appears by comparing Rev. iv. 6, with Ezek. i. 5.—'The four living creatures are cherubims,' but such as were redeemed to God by Christ's blood, Rev. v. 8, and therefore men."—(P. 96.)

He frequently marks the distinction between the "risen saints," and the "nations of the saved," under the reign of Christ. Thus:—

"When the New Jerusalem shall come down, there will be saints in two different states. Some in the city where Christ's throne shall be. Some without in the land. For they serve the city out of all the tribes of Israel; that is, with saints taken thence."—(P. 119.)

We should like much to quote at length from that chapter, in which he advances his "arguments to prove the personal presence of Christ in the New Jerusalem, and his reign upon earth" (p. 124); but the above passages must suffice as specimens of a book which, for the time in which it was written, is really the best that we have read upon the subject.

The Resurrection of the same Body asserted from the Traditions of the Heathen, the ancient Jews, and the Primitive Church, with an Answer to the Objections brought against it, by HUMPHRY HODY, D.D. London. 1694.

A BOOK of 224 pages, containing a great deal of useful, and perhaps a little of *useless*, learning and discussion. However, it is valuable in its

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way, and very curious. Nor will its arguments be counted obselete by those who observe the rising spirit of mysticism and rationalism in the Churches, whereby the literality of the resurrection is made void. Let us watch against the tendency to impugn the resurrection of the same body, knowing what stress Paul, in the 15th of 1st Corinthians, lays on it, and how he charges with false doctrine such men as Hymeneus and Philetus who spiritualised it, and so maintained that it was past already. If our bodies are not to be literally raised, then Christ's body was not literally raised. And if he was not literally raised, then our hope is cut off, and we are yet in our sins.

Thus Dr Hody takes up Origen's view of resurrection, and refutes the great anti-millenarian, from whom so many heresies flowed into the Church :—

"The foundation of this hypothesis of Origen, is St Paul's comparing our resurrection to the growing of corn; of which I shall speak by and by, and shew how unreasonable it is to argue against the identity of the body from that comparison. To shew the absurdity of this hypothesis, let us suppose that the body was never buried, but exposed in the air, or perfectly burnt to ashes, or drowned and dissolved in the sea, and let this be done some thousands of years ago; I would ask an Origenist, Where are then his *principia resurrectionis?* It is impossible to conceive any such *semina resurgendi,* unless we will suppose that there always remains some little part of the body undissolved. And therefore some of the Jews, who will have the body to be made up in the resurrection by growing as out of a seed (and from whom Origen seems to have borrowed his notion), tell us, that there is a certain little bone in the body of a man (they call it *luz*), which can never be dissolved. But in such cases as we suppose, it is highly probable, that there may not be remaining, after so many motions and transmutations, any two particles or atoms united together, which were united in the body when alive. At least it cannot be imagined, that there can remain so many particles united together as are necessary to the making up of such a *semen.* To this you may add, that the earth is the proper and natural matrix of the seeds of corn, and the like, in which it is designed by nature that they should germinate, and produce their kind; but the body of a man is naturally begotten and formed after a quite different manner. It is therefore very absurd to imagine, that because the grains of corn contain such *semina* within them as may germinate and bring forth in the earth, therefore likewise in the particles of a man's body there may be such natural *semina* from whence a new body may rise. I need not observe, that if our bodies had any such natural *semina,* it must thence follow, that the body which rises or springs up, would be, not of a different kind from that which was buried, as Origen would have the rising body to be, but altogether of the same, since the seeds of all things do naturally produce their own kind. From a humane body there would spring up a humane body, not a subtle and ethereal one.

"The Socinians (who deny the resurrection of the same body), to avoid the force of this argument which has been urged for it, are forced to deny that our Saviour there speaks of the real resurrection. They affirm, that he only spake of a spiritual resurrection, and that only the graves of ignorance and impiety are there intended. But this evasion is very well confuted by a very great man, who observes, that this exposition cannot possibly agree with what Christ says. 'He speaks expressly of bringing men to judgment, and divides those which are to come out of their graves into two ranks, neither of which can be so understood. The first are those which have done good, before they come out of the graves; these therefore could not be the graves of

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ignorance and impiety, from which no good can come. The second are those which have done evil, and so remain as evil-doers, and therefore cannot be said to have come forth out of the graves of ignorance and impiety, or to rise by the preaching of the gospel, to newness of life, because they are expressly said to come forth unto the resurrection of damnation. And that those words ought to be understood not of a spiritual resurrection, but of that which shall be at the last day, is confessed and proved by some of the Socinians themselves. I need not add, that the words of St John, which I have cited out of the Revelations, are beyond all dispute concerning the real resurrection in the day of judgment. Neither shall I observe, that if both these places were to be understood in a metaphorical sense, yet even the allusion or metaphor would afford a sufficient argument; for our Saviour, or St John, would not have alluded to this doctrine after such a manner, if it had not been true.'"

His seventh argument is as follows:—

"The seventh shall be taken from the testimony of the same apostle concerning those that shall be living at the day of judgment. He tells us that they who are then living shall not die, but only be changed or altered. It is therefore certain that the bodies of those that shall be then living, will continue the very same as to substance, though changed or altered as to qualities. It cannot be imagined that the change will be of all the substance; that the whole body will be in a moment destroyed, and the soul be invested with new matter. For the soul to be separated from all the substance of its body together, what is that else but to die? But the apostle expressly assures us, that we shall not all die, but some will only be changed. What can be more plain than those words of the same apostle, 'The dead in Christ shall rise first, then we' (*i. e.* they), 'which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord'? (1 Thess. iv. 16, 17). Now, since the bodies of that generation which shall be living at the last day, are to consist of the same individual particles, how is it credible that the bodies of those that are raised shall be made up of new? Is it credible that there will be in heaven such a disparity, that some shall retain their old bodies, others have new ones? 'The dead' (says the apostle), 'shall be raised incorruptible, and they that are living shall be changed' (1 Cor. xv. 52). The reason he gives is the same for both; 'For this corruptible must put on incorruption,' &c. And from thence it is evident, that as are the bodies of those that are only changed, such will be the bodies of those that rise."

Again—

"I shall conclude all these arguments with another drawn from the proper signification of the word Ἀνάστασις, or resurrection, which is everywhere used in the New Testament, and signifies rising again. If the same particles of matter that were buried be not to rise, if the body is to be altogether new as to its substance, how can it be said to be a resurrection, a rising again? That body which rises again must be that which once died; for nothing can be said to rise again, but that which once fell. If a new body be to be created, and united to the soul, if all that we are to expect be only this, that after death our souls will be again united to a body, certainly they would never have chosen so very improper a word to express it, as Ἀνάστασις, or resurrection.

"It is generally supposed by natural philosophers, that in the space of about seven years, all the particles of a man's body are changed; now, suppose you will say, that a man should keep his bed for above seven years together, and at last should recover and rise again, though there be not one particle in his body, when he rises, the same that he had when first he began

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to keep his bed, yet the body with which he rises may properly be said to be the very same. The body in such a case may properly be said to rise again. I answer, that there is a great deal of difference betwixt a body whose particles are gradually changed in a continued union with the soul, and a body whose particles are changed, not gradually, but all together. Although in the case supposed, the body is understood to be the same, and may properly be said to rise again, though it has not any the same particles, yet when the soul is separated from the body, if that body be dissolved, and new particles be formed into a body and united to the soul, it cannot be said to be the same, or to rise again. I appeal to the common sense of mankind."

Again—

"At the same time also lived Papias, Bishop of Hierapolis. St Irenæus tells us, that he was disciple to St John the evangelist, and a familiar acquaintance of St Polycarp's. This is certain, that he lived in the time of those who had been conversant with the apostles, and had made it his business to collect the doctrines of the several apostles, from the mouths of such as had conversed with them. Now that he asserted the resurrection of the same humane body, Eusebius plainly intimates, when he tells us, that according to his opinion, Christ is to reign here corporally upon earth, after the resurrection from the dead, a thousand years. St Maximus affirms, that he held, that after the resurrection we shall eat and drink as before. Such an opinion as this could never be built on mere air. Whether true or false, it plainly shews that the apostles did not preach the resurrection of an airy or ethereal body."

Lastly—

"That the place in which we are to have our abode in the next life, is all pure ether, or immaterial, is perhaps not so true as generally supposed. Perhaps after all, our heaven will be nothing but a heaven upon earth, of some glorious solid orb created on purpose for us in those immense regions which we call heaven. It seems more natural to suppose that since we have solid and material bodies, we shall be placed, as we are in this life, on some solid and material orb. Neither is this a new opinion, but embraced by many of the ancients. That after the resurrection we are to live *for ever* on a new earth, was, as Maximus tells us, the opinion of many in his time. And the same was asserted in the third century by St Methodius, Bishop of Tyre, in his Treatise concerning the Resurrection. St Peter himself tells us that after this world is dissolved there will be new heavens, and a *new earth* wherein dwelleth righteousness. He adds, that this the saints look for; with a plain intimation, that there they are hereafter to inhabit. St John also in his Revelations makes mention of a new earth, where the blessed are to have their happy abode after this world is destroyed. These places the Chiliasts produce to confirm their opinion; but they ought to be understood of the *everlasting* habitation of the blessed. Our Saviour tells his disciples: 'In my Father's house are many mansions: I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also' (St John xiv. 23). In the regions of heaven, though before our Saviour's ascension, there were many mansions of angels or immaterial beings, yet those (it seems) were not thought fit for the habitation of *men*. There was no mansion proper for men, none sufficiently suited to their nature, till Christ ascended up thither in his body. He then created one proper for the reception of his own humane nature, and for the habitation of our bodies. This I take to be that new earth, or habitable orb, which is spoken of by St Peter and St John. There Christ at present remains; from thence (as he says) he will come to judge this world, and the good he will carry up with him, to live there for ever in

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unspeakable happiness. I know that St John seems to intimate that that new earth, which he speaks of, is not in heaven: for he says that the new Jerusalem came down on that earth from heaven. But we ought not to understand the descriptions contained in the Revelations too strictly. By the new Jerusalem coming down from heaven on that new earth, he seems to mean only this, that in that new earth the throne of God, or his most especial presence, will be among men."

Letters on the Prophetic Scriptures. By the Rev. EDWARD WINTHROP, M.A., Rector of St Paul's Church, Ohio, &c., &c. New York. 1850.

This is an American work, of an elementary character, but very excellent, and fitted to be useful to inquirers.

The following criticism on "Fulness of the Gentiles" is good, though not new:—

"The Greek phrase τὸ πλήρωμα τῶν ἐθνῶν translated 'fulness of the Gentiles,' refers to the whole number requisite to complete the elect church of t.e first-born from among the Gentiles. Wahl, in his Lexicon of the New Testament, among other definitions of the word πλήρωμα, gives this meaning, '*that by which anything is filled up,*'—*id quo expletur aliquid* (Lex. N. T. vol. ii. p. 333.) It is a substantive or noun derived from the verb πληροω, which, according to the same authority, means '*to make full*'—*plenum facio*, p. 330, '*to fill up, that is, to add those things which are wanting*'—*suppleo, i.e., addo quæ desunt*, p. 332. See Matt. xxiii. 32, where the verb clearly has the sense—'*Fill ye up* (πληρώσατε) then the measure of your fathers.' The corresponding noun πλήρωμα undeniably has the same meaning in Matt. ix. 16, and Mark ii. 21, where it is used in respect to the new piece of cloth which is put in to fill up the rent in the old garment, τὸ πλήρωμα αὐτοῦ, *the fulness of it*, or, as our translators render it, '*that which is put in to fill it up,*' Matt. ix. 16. Compare Mark ii. 21, where the same expression τὸ πλήρωμα αὐτοῦ occurs. But to return to the clause before us—'the fulness of the Gentiles.'

"While this 'fulness' or number necessary to complete or make full the elect church (the Gentile *complement*, as mathematicians would express it) is being gathered in, blindness, the apostle says, is in part happened to Israel. Some are indeed converted from among the Jews, as a kind of first fruits; but the great harvest, when all Israel are to become a holy people, is not till after the return of Immanuel their king."—(Pp. 48, 49.)

Mr Winthrop thus discusses the "Drying up of the Euphrates;" and his judgment on the question is almost what we ourselves took of it some time ago:—

"The key to the interpretation of this part of the prophecy is given in Rev. xvii. 15, from which we learn that '*waters,*' when used as a symbol, denote *great masses of people.* 'The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.' Now the river Euphrates, upon which ancient Babylon sat as a lady and a queen, (compare Is. xlvii. 5, 7, 8, Rev. xviii. 7,) was a vast collection of waters. In Jer. li. 13, Babylon is thus addressed—'O thou that dwellest upon *many waters*;' and in Is. viii. 7, the phrase *many waters* is expressly applied to this river, where the King of Assyria is metaphorically called 'the *waters* of the river, strong and *many.*' The Euphrates then was a vast collection of waters. But

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waters, as we have just seen, symbolise great masses of people. The waters, therefore, of the mystical Euphrates, must denote great masses of people, sustaining, to the mystical Babylon, a relation analogous to that which the literal Euphrates did to the literal Babylon; in other words, great masses of people, who are the source of wealth and power to the nationalised hierarchies, and furnish the means by which the civil rulers sustain their several ecclesiastical establishments. When, therefore, the masses of the people begin to withdraw their support from these hierarchies, then the waters of the mystical Euphrates begin to be diverted from the channel in which they have hitherto flowed, and the river to be dried up."—(Pp. 162, 163.)

At page 74, he quotes a curious note from Dr Edward Beecher, in reference to Moses Stuart:—

"Professor Stuart is a decided opposer of the millenarian theory; and yet more arguments can be derived from his commentary for its support than from any other book we know of, not written by a millenarian. Now, it is of little avail to ridicule the millenarians, as Professor Stuart once did, and yet concede to them their interpretation of their leading proof-texts.

"It is well known to the readers of their works how much they rely on Rev. xx. 4–6; Phil. iii. 8–11; Luke xiv. 16; Is. xxvi. 19; 1 Cor. xv. 23, 24; 1 Thess. iv. 16, to prove the theory of a literal first resurrection before the general resurrection. And yet Professor Stuart not only concedes but insists that these passages do teach or intimate that doctrine. True, he denies that those who partake of the first resurrection will remain and reign on earth. . . . .

"Doubtless the millenarians are willing that Professor Stuart should have his own opinions on this point. They will also give them just as much weight in regulating their own opinions as they see fit. But one other thing they will surely do. They will exult in the fact that the power of truth has at last compelled Mr S. to admit the fundamental correctness of their interpretation of these passages. And they will feel that the barriers that prevent a transition from such a concession to the rest of their doctrine are shadowy and imperceptible."—*Biblical Repository for April* 1847, pp. 300, 301.

What does Dr Beecher mean by this singularly *intolerant* assault? Must every scholar be obliged to twist the Greek language to an anti-millenarian meaning? This seems to be Dr Beecher's idea of the scholar's duty. Professor Stuart was a very determined and even bitter opposer of millenarianism; but he was too much of a scholar to distort words to suit his theory, and for this Dr Beecher reproves him.

Notes and Reflections on the Epistle to the Ephesians. By ARTHUR PRIDHAM. London: Binns and Goodwin. 1854.

Mr Pridham has, in this work, risen to the excellency of his first. We did not enjoy his intermediate ones so much, though they did contain much that was refreshing and precious. But the present work is of a very high order indeed. It is scholar-like throughout, yet everywhere it breathes the high tone of spirituality. We have enjoyed it much, and so we are persuaded will our readers, though at times they may not agree with it, or at other times may fail to catch the author's meaning.

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He thus writes regarding the "purchased possession":—

"'The purchased possession' embraces, in its widest sense, all that will eventually result from the one ransom of the Cross. It has plainly, however, a more limited signification in this verse. For it is a correlative to the seal of God already set upon the saints. That seal, as we have seen, is the witness to us of forgiveness of sins through the redemption already wrought for us in Christ. The Church is *effectually*, and by triumphant grace, what Israel was *conditionally* under the former covenant. For it was to redeem us from all iniquity, and to purify unto himself a peculiar people, that Jesus gave himself for our sins. What the fleshly nation could not be, because the flesh can never be acceptable to God, believers now are, because born of God. Finished redemption already places the believer, in spirit, in God's tabernacles of peace and praise. But although predestined to be conformed to the image of the risen Christ, we still bear outwardly the image of the earthy. The body is dead because of sin, though the spirit is life because of righteousness. We shall receive the image of the heavenly when that power shall be applied to our bodies which belongs to the Redeemer of our souls."—(P. 53.)

And thus he writes of Satanic power:—

"The conflicts of God's people are according to the nature of their calling. When Jehovah owned a people in the flesh, they fought in his name against fleshly adversaries. Israel was led to battle after quite a different manner from the Church. It is because our calling is a heavenly one, that the scene of our conflict is laid *there*. 'Wicked spirits in heavenly places' are appreciable as antagonists to those only who by faith have present access into heaven. Our heritage is there; and there, consequently, the adversary as yet disputes our right. In the present enumeration of our enemies, we have to distinguish between the *rulers* of the *darkness* of this world, and the efforts of spiritual wickedness in heavenly places. Satan has no rule there. He and his angels are not yet definitively banished from the heavens. They are permitted still to infest them, until the decisive moment comes for the open manifestation of the kingdom of God and the power of his Christ. But he, whose presence as the accuser of the brethren in heaven is endured yet a little while, is the ruling power in the world. As opposed to Christ, the true Light of the world, he is styled the ruler of *darkness*. In the preceding verse the devil, in his unity, is shewn to be an adversary; as was also the case in chap. ii. 2, where we have had him described, in his working, as the prince of the power of the air. In the present passage, the doctrine of Satanic power is stated distributively, adverse agencies and energies being enumerated, all of which are to be referred to that one pre-eminent power of evil, of whose existence and working we have such abundant testimony in the Word of God. Accordingly, separate mention is made of principalities, powers, and spiritualities of wickedness. They stand thus in evil contrast to those other principalities and powers whose abiding seat is in the heavens, and who learn with joyful admiration the manifold riches of the divine wisdom, as witnesses of the present work of God in the salvation of his Church."—(Pp. 310, 311.)

Thoughts on Satanic Influence; or, Modern Spiritualism Considered. By CHARLES COWAN, M.D. Seeleys. 1854.

This small work contains a great deal of superior thought and solemn truth, most energetically and eloquently expressed. It will repay more perusals than one

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The National Restoration and Conversion of the Twelve Tribes of Israel; or, Notes on some Prophecies believed to relate to those two great events; and intended to shew that the Conversion will take place after the Restoration; and that the occasion of it has been uniformly predicted. By WALTER CHAMBERLAIN, M.A., Perpetual Curate of the New Parish of St John, Little Bolton, Lancashire. London: Wertheim and Macintosh. 1854.

This is a thick octavo volume of about 600 pages; and it is one well worth the study of every reader of his Bible. We think that the author might have both condensed and classified his arguments and expositions more than he has done. But, taking it as it stands, it is a very superior work—scriptural, able, and vigorously written. We have not yet ourselves fully overtaken it, and therefore hope to return to it; but meanwhile we give the following extract on the question of "literal interpretation":—

"But for proof that the fulfilment of prophecy was designed to be literal, we need not depend upon the testimony of man. Holy Scripture, an unanswerable witness, speaks to the same purpose in its record of the birth, life, and sufferings of the Redeemer; and on this occasion we claim, in an enlarged sense, to comply with one of Professor Lee's canons of criticism, and take the New Testament to assist us in the interpretation of the Old. If, then, history and Holy Scripture unite in shewing that prophecies hitherto accomplished were delivered with the closest regard to literal particularity, why should it be thought difficult of belief that the same will be the case with any which yet remain to be fulfilled? The things concerning Egypt and Edom, Moab and Babylon, Gaza and Askelon, Jerusalem and Tyre, have happened to the letter; why should a less comprehensive development be anticipated for those prophecies which predict a coming restoration and conversion of Israel?

"That there are many such prophecies will appear, we think, plainly in the course of these chapters; why should Christians yield to a (so-called) spiritual interpretation of them when profane history and inspired revelation assure us that the correct interpretation of others was the most literal? Generally, it appears that in times gone by, whenever a devout Jew would study the pages of his prophets, the most literal interpretation he could put upon them would be nearest the correct; when the Ethiopian eunuch was trying to understand that chapter of Isaiah, we know the more literally he took the words, the closer he would approximate to the truth; may not the same prove to be the case in these days when Christians read the pages of Ezekiel? Indeed, it is worthy of remark that some of those who are slowest to acknowledge the destiny of God's ancient people, and who explain away their Scriptures to other purposes, are, notwithstanding, the very people who most stoutly object to *spiritualising* upon other subjects. We, too, equally with themselves, condemn the wresting of Scripture to support eccentric doctrines; but then let this excellent principle be acted on consistently, and Scripture, even for Jews, be spared the torture of figurative expositions, unless there be somewhat in the context to demonstrate that a literal interpretation could never have been designed. Truly, few are so plundered as the Israelites.

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We have received from them the oracles of God, yet persist in viciously explaining away whatever peculiar interest they may claim in them.

"There are considerations of a very reasonable character, and peculiar to Christians, which, apart from all testimony to that effect, lead us to expect that the import of prophetic language must be far nearer the grasp of uncultivated minds than a highly-wrought and figurative exposition would permit it to be; or that, at least, whenever the grandeur of subjects impels the sacred writer to such an elevation of language, there would be something in Scripture itself prepared for the rescue of untutored disciples, and that the difficulties of Scripture style would be found to a great extent self-interpreting. It is a conviction dear to every Protestant heart that the Holy Bible is written with equal adaptation to the most cultivated and most ignorant."—(Pp. 10, 11.)

The Apocalypse Fulfilled. By the Rev. P. S. Desprez, B.D. London: Longman. 1854.

That this is a well-executed work—a work manifesting throughout the earnest endeavour to understand aright and expound honestly the prophetic word—we most willingly admit. That it is a successful one we do not think. It is a thoroughly *praeterist* work, and, as such, at variance with what we believe to be the mind of the Spirit. It is obliged to deny the usual Domitianic date of the Apocalypse, in spite of early testimonies; and it casts itself upon a prior date, as necessary to its system. If the Apocalypse was written *after* the destruction of Jerusalem, its interpretations are made void. Its whole structure, as well as its expositions, *demand* an early date. The author has yielded to the demand made upon him by his system, and in so doing has incurred the charge of depreciating historical evidence as well as unfairly interpreting Scripture, in order to suit a theory. There must be something unsafe about a scheme that not only perils itself upon controverted dates, but requires as a sort of postulate the *certainty* of that particular date which is *least certain* of all.

The Certainty of Christianity. A Sketch. By a Layman. Edinburgh: Constable & Co.

This little work is a very readable and well-written one, putting the historical argument in favour of Christianity derived from the concurrent testimony of hostile writers, in a pointed way. At the same time, it does not contain much that is new.

The Pilgrim; or, John Bunyan's Apparition in the Bed-room of the Rev. J. M. Neale. A Waking Dream. London. 1854.

This is a well-written and keenly-pointed reproof to the keeper of the Sackville Almshouse, for his pious fraud upon John Bunyan. Mr Neale's book is one of the worst specimens of moral obliquity that we

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have seen. It is worthy of the school that issued Tract 90, in defence of a lying subscription to the Articles of the Church. It is a printed and published lie. It is an artfully-woven fraud, or series of frauds, to which few save the lowest minds could have stooped. What must be that Church system which teaches men to pursue lying as a sort of vocation, whereby to benefit themselves and their sect? What lies have there not flowed out of that lie of lies—baptismal regeneration!

The British Messenger. Stirling. 1854.

This is a monthly journal, in the form of a newspaper, consecrated in every column to the cause and work of Christ. It is of varied excellence and interest; admirably fitted for general circulation, either in our large towns or rural villages. That it does not keep silence on the things pertaining to the coming and kingdom of the Lord Jesus, many of its papers shew; and of this the following hymn will be excellent proof:—

"'The Bright and Morning Star.'

"I'm watching for the morning star! Oh, when will it arise,
To gladden, with its radiance mild, these strain'd and weary eyes?
The night is dark and stormy! when, when will it be past,
And the brightness of the morning glad the wakening earth at last?

I'm watching for the morning star! though I've watched it vainly long,
It cannot be for ever thus, my sighs will soon be song;
For 'tis written by God's finger upon the sacred page,
And the promise can't be broken, though delay'd from age to age.

I'm watching for the morning star! but all around I see
The lurid lamps of folly's shrines and halls of revelry,
And mirthful voices reach me, borne fitful from afar,
That never mention in their glee "the bright and morning star!"

I'm watching! yet not quite alone, a chosen few are by,
Intent to hail its first glad beam upon the (glowing) sky,
And we raise our warm petition, "Lord Jesus, quickly come!
Thy sovereign will be done on earth as 'tis in heaven done!"

I'm watching for the morning star! Ah! call me not away!
My soul would still be lonely 'mid scenes however gay,
For my spirit longs to kindle into star-like brightness too—
To see is to be like Him when "He maketh all things new."

E'en now the time approaches, e'en now the streaks of morn
Upon the dark horizon with beams of promise dawn!
Oh, night of sin and sorrow! of absence and of pain!
Thou wilt soon be past, and never canst enshroud the world again.

Oh, rapture too seraphic! Oh, bliss beyond compare!
When our Saviour and his chosen ones break through the glowing air!
When the groans of marr'd creation are changed for songs of praise,
And earth and heaven in concert sweet their loud hosannahs raise!"

Maidstone. E. I. A.

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The Vision of Prophecy, and Other Poems. By JAMES D. BURNS, M.A. Edinburgh: Johnstone and Hunter.

One special recommendation to us of this volume is, that it contains nothing of the inflated and the mystical. It is chaste and healthful in thought and in diction. It has much in it of true poetry and high feeling. Keble and Tennyson delight in the unintelligible. Bailey and Smith roll in the mire of sensual bombast. The Brownings pride themselves in refined mysticism. Talfourd is stiff and feeble. Henry Taylor has found his way back into the realm of manly English song. Mr Burns bids fair to do the same; and with a higher aim and more truly Christian themes.

Meditationes Hebraicæ; or, A Doctrinal and Practical Exposition of the Epistle of St Paul to the Hebrews. In a Series of Lectures. By WILLIAM TAIT, M.A. New and Enlarged Edition. 2 vols. London 1855.

We regret much that we can merely notice this work at present. Its late arrival makes a more extended review impossible. We have read it, however, in its first edition, and we have at least cast our eye over the pages of the present one. The work is truly what its title-page declares, "a doctrinal and practical exposition" of the Epistle to the Hebrews. It is full, but not prolix. It is carefully, yet simply and clearly written. It is comprehensive, yet not tediously minute, as Owen sometimes is. It is a work which will suit the family or the closet, and yet which the scholar will not pass by. We do not adopt some of the author's conclusions, nor do we entirely acquiesce in some of his statements; still we thoroughly appreciate the work, and we ask our readers to do the same.

Extracts.

Wonders of Nineveh.

"On the morning following these discoveries I rode to the encampment of the sheikh, and was returning to the mound, when I saw two Arabs of their tribe urging their mares to the top of their speed. On approaching me they stopped. 'Hasten, O Bey,' exclaimed one of them, 'hasten to the diggers, for they have found Nimrod himself. Wallah, it is wonderful, but it is true; we have seen him with our eyes.'

"On reaching the ruins I descended into the new trench, and found the workman standing near a heap of baskets and cloaks. The Arabs

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withdrew the screen they had thus hastily constructed, and disclosed an enormous human head sculptured in full out of the alabaster of the country. They had uncovered the upper part of a figure, the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion or bull, similar to those of Khorsabad. It was in admirable preservation. The expression was calm, yet majestic, and the outline of the features shewed a freedom and knowledge of arts scarcely to be looked for in the works of so remote a period. The cap had three horns, and, unlike those of the human-headed bulls hitherto found in Assyria, was rounded and without ornament at the top.

"While I was superintending the removal of the earth still about the sculpture, a noise of horsemen was heard, and presently the sheikh, followed by half his tribe, appeared on the edge of the trench. When they beheld the head they all cried together, 'There is no god but God, and Mohammed is his Prophet.' It was some time before the sheikh could be prevailed upon to descend into the pit and convince himself that the image he saw was of stone. 'This is not the work of men's hands,' exclaimed he, 'but of those infidel giants of whom the Prophet—peace be with him!—has said that they were higher than the tallest date tree. This is one of the idols which Noah—peace be with him!—cursed before the flood.' "—*Layard.*

The Resurrection.

"Against the resurrection itself there is no presumption, and in favour of it a strong one, from analogy. Many works of God naturally, and strongly, dispose the mind to admit the doctrine without hesitation. In this climate almost the whole vegetable world dies annually under the chilling influence of winter. At the return of spring the face of nature is renewed; and all the plants, shrubs, and trees, with which it was adorned, are again clothed with verdure, life, and beauty.

"In the insect creation, we find a direct and striking example of the resurrection itself. Animals of this class begin their existence in the form of worms. After continuing some time in the humble state of being to which they are necessarily confined by their structure, they die, and are gone. In the moment of death they construct for themselves a species of shell or tomb; in which they may, with the strictest propriety, be said to be buried. Here they are dissolved into a mass of semi-transparent water: the whole which remains of the previously existing animal, exhibiting to the eye no trace of life, and no promise of a future revival. When the term of its burial approaches to a period, the tomb discloses, and a winged animal comes forth, with a nobler form, often exquisitely beautiful; brilliant with the gayest splendour; possessed of new, and superior powers; and destined to a more refined and more exalted life. Its food is now the honey of flowers; its field of being the atmosphere. Here it expatiates at large in the delightful exercise of its faculties, and in the high enjoy-

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ment of those sunbeams, which were the immediate means of its newly acquired existence.

" Could there be a rational, or even a specious doubt concerning the power of God, and his sufficiency to raise the body from the grave, this change in the world of insects, accomplished before our eyes, and for these animals, not less extraordinary than that which we are contemplating is for man, puts an end to every such doubt; and places the possibility of this event beyond debate. In truth, this change is nothing less than a glorious type of the resurrection."—*Dwight.*

Garden of Eden.

" The Garden of Eden, that abode of primeval innocence, was not intended to be, like the fabulous gardens of Hesperides, of Adonis, and of Flora, a scene alone of pleasure and delight. It was, doubtless, to our first parents before their fall, a school of religious instruction, in which sublime spiritual truths were taught and illustrated by reference to things outward and sensible. Teaching by analogy is suited to the nature of the human mind; and throughout the whole of Scripture history, from the time when coats of skin were made by the hands of Jehovah himself for the clothing of Adam and Eve, downwards to the period yet future, when there shall be ' no more sea,'—from the fencing of the tree of good and evil, to the planting, flourishing, and fruiting of the tree of life in the midst of the New Jerusalem,—emblematical instruction characterises the writings and sayings of the inspired prophets and wise men, who spake as they were moved by the Holy Ghost. The Great Teacher himself, who used miracles for conviction, employed emblems for instruction; and the most of these were drawn from the natural habits of plants, or from the arts of culture, to which they have been subjected."—*Gorrie.*

Revelation xiii.

" Let me give earnest heed unto the words of this prophecy, to the effect of my strenuous opposition against Antichrist in all his forms. Let me forget not the immutable and intolerant zeal of the God of heaven against idolatry in the Old Testament, and against that concentration of all that is idolatrous and blasphemous which is the subject of such solemn warning and denunciation both in this book of the Apocalypse and in various other places of the New Testament. Let me feel a revolt in my own spirit from this corruption, adequate to the terms of hideousness by which it is here characterised—as having on its head the name of blasphemy, and opening its mouth in blasphemy against God. Let me feel the impressiveness of the repeated call,—' He that hath an ear to hear, let him hear.' I must not turn away from the voice of this prophecy, but be prepared for taking a right part in what to all probability will be the great question and controversy of

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the years which are to come. Let me confine myself to the proper warfare of saints, whose great armour is patience and faith. Perhaps another victory is awaiting the Papal power; perhaps the friends of Scripture will be again overcome. Certain it is that the policy of the greatest states in Christendom seems to be all on the side of a reviving and advancing Popery; and I earnestly pray, O God, for my own grace and guidance, and for the direction from on high of the Free Church, that we may resolve aright and do aright amid the difficulties upon which we have already entered. The weapons of our warfare are not carnal; and so far as those are concerned who wield such weapons, they are so much engaged to all appearance in behalf of the unprotestant and unscriptural, that it may well be said,—'Who is able to make war against him?' My God, we have no access to the book of life so as to read if our names be written there; but we are here told, that if we worship the beast, our names are not written in that book; and therefore, O Lord, give me a more serious and practical sense than I have yet felt of the obligation under which I stand to study the sayings of this book, so as to compare them with the signs of the times, and to act accordingly.—And we are told of another or second or representative power, subordinate to the primary one, and helpful in confirming his ascendancy over the spirits of men. The plausibilities which are to mislead those of our own land might not issue as before from the monasteries and charitable institutes of the Middle Ages; but we have talking senators now, and their underlings, who would confound every distinction between truth and error—calling evil good, and good evil, and who would lull us into the delusion that there is no danger to be apprehended from the insidious and ever-plotting Jesuitism that is now everywhere at work. They might even deceive us by the marvellous results of their civilising and educational processes. But let us not be deceived; and at the hazard of forfeiting all civil advantages, nay, even life itself, let us be enabled to stand up for the paramount claims of that knowledge which alone can sanctify and save, even the knowledge of the one Mediator between God and man, and to whom all power has been given in heaven and earth. Come, Lord Jesus, come quickly."—*Chalmers.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—You are following a course towards "The Catholic and Apostolic Church," vulgarly called Irvingite, alike detrimental to your character and usefulness.

During the last year, about fifty or sixty publications have appeared, upon the controversies associated with that Church, most of them involving subjects appropriate to your pages, only two or three of which you have briefly noticed, as occasions for the smallest possible criticism, with the greatest possible calumny.

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Your last number (Oct.) recommends a most contemptible work, *Irvingism and Mormonism Tested*—properly described by a recent writer (*not* of the Church referred to) as "*an insolence of inuendo*, to which only a religious controversialist would descend;"—and your review, in *one brief sentence*, contains the following choice critical terms, applied only to Irvingism, to thousands of your brethren, "looking, waiting, preparing for the coming of our Lord"—viz., "liar," "lying," "false," "fraud," "excitement," "delusion," "shrieking," "frenzies," "blasphemous," "yells," "infernal," "screech of devils!"

To argue with such a reviewer would be folly indeed; and therefore I only request that, "to avoid appearance of evil," you withdraw the ostentatious notice at end of each *Journal*, "beseeching the prayers of your readers, that it may be conducted in faith and love, with sobriety of judgment, and discernment of the truth, in nothing carried away into error or hasty speech, or sharp unbrotherly disputations;" or, at least, *correct* the words "*sobriety*," "*hasty*," "*sharp*," "*unbrotherly*"!

I have had previous occasions of expressing, in moderate and respectful terms, my regret at similar instances of your ill-feeling and bad spirit towards *that ministry by which* (Dr Chalmers testified) *thousands had been awakened;* and with which naturally, if not correctly, the Church in question is connected; but, alas! you have soon "returned to the wallowing in the mire" of detraction and defamation; and again and finally I wash my hands of your publication, thanking the Head of the Church that, whilst "the letter of the Word killeth," as in the *Journal of Prophecy*, "the Spirit giveth life," as in the Catholic and Apostolic Church, where *truth, unity,* and *holiness,* are "the fruits" by which I judge its ministers and members.

If not too late (the ark has been for twenty years preparing), I beseech you to remember, that the *legitimate* subjects of your *Journal* were originally, elaborately, variously, and successfully brought before the Church and the world, by many ministers and laymen now forming part of the Remnant Church, wherein I believe (with them and thousands gathered from all churches and sects) that the Lord has added living testimony to written truth; and I implore you to reflect upon the propriety, wisdom, and righteousness, of "honouring those whom God honours," who have (D.G.) "slain their tens of thousands," where you may (D.V.) "slay your thousands," of "scoffers in the last perilous times." Fearful of the *possibility* of your otherwise "fighting against the Son," and "speaking against the Spirit," I am, most faithfully, dear sir, your humble servant, OLIVER LYNDALL.

HULL, 13*th Nov.* 1854.

The above letter we willingly insert. Nor do we plead guilty to transgressing the law of charity, in strongly and sharply condemning error. We might have added yet sterner words, taking from the Book of God itself, such as "strong delusion," "believing a lie," and such like; but we are content to let the language we used stand. It expresses our meaning. Either *we* or the "Irvingites" are guilty of *most fearful sin.* If their miracles and prophecies be of God, then are we worse than the unbelieving Jews. If these miracles are not of God, what shall we say of those who pretend to them? The following letter is from a believer in all miracles, whether in China, America, or Great Britain. Its insertion may be useful:—

WESTGATE, NEWCASTLE-UPON-TYNE,
October 14, 1854.

MR EDITOR,—One of your correspondents writes to inform you, that Taepingwangism, as he calls it, and by which he means Christianity in China, begins by revelations, miracles, gifts of tongues, and interpretations, some-

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thing like Mormonism in America, and Irvingism in this country. But why did he not add also the fact of Christianity in Judea, even at Jerusalem, having begun in the same offensive manner? The vulgar sceptics of these ancient times said the first disciples were drunk with new wine, so ridiculous in their eyes did they appear who had received the first-fruits of the Spirit. I would like to know what your correspondent means by *pretended* and *false* miracles. I know Dr Brown, in his *Dictionary of the Bible,* and others of that class, make a very liberal use of these words when speaking of the works attributed in the Bible to the agency of demons; but the inspired authors of Scripture certainly did not consider that there was nothing more than human pretension about the arts of witchcraft, necromancy, &c. He says all these three systems *pretend* to miraculous gifts. But the missionary bears witness that there "were revelations, convulsions, miracles, gifts of tongues, and interpretations;" and he does not say it was mere pretension. And if he knew anything more of Mormonism than the slang and the slander prevalent among its enemies, he certainly would not affirm so boldly that they merely *pretend* to miraculous gifts. As to Irvingism, let him take the testimony of its apostate, Baxter; for he affirms plainly enough that he was visited by spirit-agency, whether good or bad it is not needful to inquire at present. The missionary declares that the work in China presents a "strange supernatural origin." Why does his friend wish to attribute it to human pretenders and impostors? If it be of the devil, why not give him his due? But one cannot exactly see what object the devil can have in view in introducing Christianity into China, as he must know, and does know, that it will overturn his empire wherever introduced.

However, what I want to be at is this:—Supposing every one of these systems were shewn to be of the devil, because they have miraculous gifts, would that not go a long way to prove that primitive Christianity was from the same source too? On the other hand, if miraculous gifts proved ancient Christianity to be of God, would the same gifts not prove any other system to be from heaven also? And if miraculous gifts be a characteristic proof of Christianity, what are we to say of the modern orthodox churches, which are wholly destitute of all such qualifications, but that they are neither cold nor hot, neither one thing nor another? I think those people who pretend to be "coveting earnestly the best gifts," and yet despise those gifts when manifested by others, whether in China, America, or England, are the very people who are the most grossly sinning against the Holy Ghost. Yea, I firmly believe, that every professor of Christianity who denies the gifts of the Spirit, as anciently possessed by the Church, by such denial grossly sins against the Holy Ghost. Look to it. There is infinitely more danger of the orthodox churches sinning against the Holy Ghost, than those who believe in supernatural manifestations.

ANDREW GARDNER.

To the Editor of the Quarterly Journal of Prophecy.

Sept. 19, 1854.

SIR,—In answer to your correspondent Mr Coxwell's queries, I beg to say—

1. All believers (or saints), living and dead, will rise and meet the Lord in the air at his coming. This will also answer the second query.

The first resurrection having taken place, judgment on the wicked then alive on the earth will immediately ensue, and *then* the resurrection and judgment of *the wicked dead.*

3. *All* saints are to be made kings and priests, and will reign with Christ for ever and ever; but *martyrs* (both of times past and time to come—*perhaps very soon*) will have some peculiar glory and privilege for a thousand years (see Rev. xx).

H.

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To the Editor of the Quarterly Journal of Prophecy.

7th June 1854.

Dear Sir,—In a few notes on the parable of the Ten Virgins, before me, I find the following on the midnight cry, "Behold the bridegroom cometh."—

"1. It was the voice of *some one* who slept not—who was near—who watched for the virgins, and loved them.

"2. This cry recalled the truth forgot by the sleepers.

"3. Testified of Jesus, by a name most endearing—the Bridegroom.

"4. Not speaking of himself, but

"5. Knowing from God, teaching, guiding, shewing things to come.

"All this applies to the Holy Ghost, the Comforter, alone, who speaks with power, and authority, and tenderness."

Another striking remark is on the shut door—

"The first door noted in the Bible is that of the ark (Gen. vi. 16), and it was shut by the Lord himself (vii. 16). Solemn type of the *closing* act of this dispensation" (Luke xiii. 25, &c.)—I am, yours, &c. E. C.

Poetry.

WANDERING DOWN.

I am wandering down life's shady path,—
Slowly, slowly wandering down;
I am wandering down life's rugged path,—
Slowly, slowly wandering down.

Morn, with its store of buds and dew,
Lies far behind me now;
Noon, with its wealth of song and light,
Lies far behind me now.

'Tis the mellow flush of sunset now,—
'Tis the shadow and the cloud;
'Tis the dimness of the dying eve,
'Tis the shadow and the cloud.

'Tis the dreamy haze of twilight now,
'Tis the hour of silent trust;
'Tis the solemn hue of fading skies,
'Tis the time of tranquil trust.

The pleasant heights of breezy life,
The pleasant heights are past;
The sunny slopes of buoyant life,
The sunny slopes are past.

I shall rest in yon low valley soon,
There to sleep my toil away;
I shall rest in yon sweet valley soon,
There to sleep my tears away.

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One little hour will soothe away
  Time's months of care and pain;
One quiet hour will dream away
  Time's years of care and pain.

Laid side by side with those I love,
  How calm that rest shall be!
Laid side by side with those I love,
  How soft that sleep shall be!

I shall rise and put on glory,
  When the great morn shall dawn;
I shall rise and put on beauty
  When the glad morn shall dawn.

I shall mount to yon fair city,
  The dwelling of the blest;
I shall enter yon bright city,
  The palace of the blest.

I shall meet the many parted ones
  In that one home of joy;
Lost love for ever found again
  In that dear home of joy.

We have shared our earthly sorrows
  Each with the other here;
We shall share our heavenly gladness
  Each with the other there.

We have mingled tears together—
  We shall mingle smiles and song;
We have mingled sighs together—
  We shall mingle smiles and song.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1855.

Art. I.—MIRACULOUS GIFTS: OLD AND NEW CLAIMANTS.

Towards the close of the seventeenth century, there arose in France a body of men, commonly known since by the name of the French Prophets.* Their rise may be traced to the bitter sufferings through which Protestantism passed in that country,—sufferings, perhaps, the most prolonged, and the most fiery which any Church of Christ has ever in any age endured. Persecution made many a wise man mad, and turned many a good man into a wild enthusiast. We pity the sufferers, but we lament the delusion. Frenzied with anguish; wrung with a thousand sorrows; homeless and weary, they turned out of the common path, and betook themselves to prophesying and working miracles. Their history is a sad one; yet not without its profitable teachings. They were blameless in their lives. They proclaimed Christ Jesus and his cross. They were no self-seeking deceivers. They were men who had undergone much for Christ, and

* About the year 1688 "there arose in Dauphiny, and then in the Vivarez, five or six hundred Protestants, of both sexes, who gave themselves out to be prophets, and inspired of the Holy Ghost."—(De Brueys' *History of Fanaticism.* Paris, 1692.) In some respects these French prophets correspond with the Montanists in the second century, who pretended to miraculous gifts of speech and healing, and who uttered prophecies regarding the immediate end of the world. Montanus, their leader, called himself God—"I am the Lord God who dwell in man. I am no angel or ambassador; I myself, God the Father, am come." Among them there were several prophetesses,—two especially, Prisca and Maximilla, who gave forth frequent utterances.

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were willing to undergo yet more, if it should please God to call them to martyrdom, as he had called thousands of their brethren. They came down from their mountains as men who had barely escaped the sword, and who knew not how soon that sword might overtake them.

They have left behind them not a few records,—some of them published by themselves, and others by their admirers, of whom they had some in England as well as in France. They were visited by an English gentleman of the name of John Lacy, who translated and published, at London, a work put forth by them, entitled *A Cry from the Desert.* The whole title of Lacy's book is worth preserving. It runs thus—"A Cry from the Desert, or Testimonials of the Miraculous Things lately come to pass in the Cevennes, verified upon oath, and by other proofs. Translated from the originals; with a preface by John Lacy, Esq. London, 1707." *

Mr Lacy was one of those who, in studying the prophecies, had come to the conclusion, that the glory of the latter day was to arrive before his own generation passed away (Pref., p. iv.); though he does not exactly tell us what he was expecting, and gives us no reason to suppose that he was what we call a Millenarian. He had come to the conclusion that we might expect a return of the "extraordinary gifts of the Spirit" (pp. v. and vi.), and he looked for the completer fulfilment of Joel's prophecy in his own day. Thus predisposed in favour of miraculous manifestations, he heard of what was taking place in France, and that "when the great tribulations of the modern Pharaoh had extinguished, in appearance, the other Churches of France, out of the ashes of those in Languedoc there had arisen a powerful testimony of Jesus, *animated by immediate inspiration.*" †

Mr Lacy visited these *Camisards,* who came over to England "professing to be inspired" (p. vii.), and listened to their proclamation of the end of all things being at hand. He, after "great caution and scrutiny," came to have "full satisfaction in himself of the truth of divine inspiration in the Cevennes" (p. vii.), and pronounces the testimony "to the fact of *divine inspiration*" altogether sufficient (ib.). ‡ The Savoy Con-

* Our copy is the second edition, but the first seems to have been published in the same year.

† P. vi. He afterwards speaks of those "inspired in the Cevennes," so that the claim advanced was a claim of *direct inspiration.*

‡ A writer in the *Morning Watch* affirms, that "the commencement of these manifestations was of the Holy Ghost;" but that afterwards Satan mixed up lying wonders.—Vol. v. p. 159.

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sistory condemned the prophets, and the French Churches cut them off; which Mr Lacy seems to think hard, but comforts himself with the thought that it was done upon "information very slight," and further, with the reflection that the claim to inspiration must always find "the bulk of mankind, and in particular the clergy, violently averse to allow it" (p. ix.); as in the case of the stoning of Stephen, as well as of the patriarchs and prophets before his day,—nay, as in the case of the Lord himself.

He gives at length his reasons for thinking these men inspired. It is worth our while to follow him, as the correspondence between them and the claimants of miraculous gifts in our day is striking.

1. The bodily agitations, or whatever they may be called. These Mr Lacy maintains to have been witnessed in all the ancient prophets of Scripture; with what accuracy we do not stay to ask, contenting ourselves with remarking, that the effect of the Holy Spirit's filling the soul must be calmness, not agitation. "The voice was supernatural," says the writer (p. xi.);—a curious coincidence with what is said of the modern prophets, and with what we ourselves have with our own ears heard. The voice certainly did appear to us supernatural. We have heard many kinds of voices, but not elsewhere any like it. We cannot describe it. It was one of the most tempestuous outbursts of the human voice that we ever listened to. It could have been heard a mile off. Mr Irving, indeed, has described the sound as unutterably melodious; but Mr Pilkington, who for some time was one of the body, and heard it often, as an "astonishing and terrible crash." From what we have seen ourselves, as well as heard from others, there appeared, among the modern assertors of gifts, the same agitations, and heavings, and foamings, as marked the prophets of the Cevennes.*

* Thus Mr Pilkington writes of one of the speakers—"Her whole frame was in violent agitation, but principally the body, from the hips to the shoulders, which worked with a lateral motion; the chest heaved and swelled; the head was occasionally raised from the right hand, which was placed under the forehead, whilst the left hand and arm seemed to press and rub the stomach. She was but a few moments in this state when the body stayed, the neck became stiff, and the head erect; the hands fell on the lap, the mouth assumed a circular form, the lips projected, and the tongue and English came from her in an awful tone." Compare with this the account which De Brueys gives of the French prophets—"Their fits had somewhat in them marvellous and divine; they came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropt down; . . . . they struck themselves with the hand, they fell on their backs, they shut their eyes (Mr Taplin is mentioned in one scene as shutting his eyes all the while that he was speaking), heaved with their breast, &c."

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2. The backslidings and impostures. Mr Lacy's answer to the argument drawn from these against the divine character of the whole work is, that there were "wicked men accidentally inspired of the Holy Ghost" even in the days of the apostles. The same is the answer made by the "apostolicals." when we remind them of Mr Taplin, Mr Baxter, Mr Pilkington, Miss Hall,* and others. But then neither Judas nor Simon Magus uttered prophecies on which the Church acted, and which the apostles recognised. One has only to read Mr Baxter's, or Mr Pilkington's narrative, to see how totally inapplicable the above explanation is.

We cannot go over Mr Lacy's different statements and arguments. These will suffice. We may, however, notice the testimony which he gives to the love which actuated these prophets. They were not censorious. They did not denounce as "Babylonians" those who differed from them, but spake with affection, and kindness, and humility.

During the time that these prophets were in London they uttered, "in the Spirit," no less than about five hundred prophetic warnings. This, Mr Lacy argues, shews that the thing came from God. Their special message was, that "the grand jubilee" was at hand, and that all the glories of the latter day would be manifested over the earth *within the space of three years!* (Preface, p. xxi.) It is singular that Mr Baxter, when he spake "in the power," should have given out similar predictions. He tell us that it was declared that within three years and a half the saints would be caught up to the Lord; and that again, on another occasion, the rapture of the saints within three years and a half was confirmed. It was in the Spirit also that Mr Baxter predicted that Antichrist should arise in three years and a half, and that he was to be young Napoleon, son of Napoleon the First. He also declared that the American Indians were the ten lost tribes, and that within three years and a half they were to be gathered in. He was also commissioned to proclaim the ordaining of apostles, &c., to go forth into all the earth, and gather in a people to the Lord. Yet it was this very Robert Baxter that Mr Irving called "a prophet, and as such attested of the Spirit, and approven of the Church" (*Morning Watch,* vol. vii. p. 129); and this Mr Baxter confesses that he uttered predictions which did not come to pass, that he fixed times which were falsified by the event. He tells us, moreover, that others of the pro-

* Miss Hall afterwards confessed that she prepared her utterances beforehand! Mr T. was afterwards discovered as having spoken by Satan's power.

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phets and prophetesses did the same,—that they contradicted one another, that they prepared their utterances beforehand, that they attempted miracles and failed; and Mr Irving vouches to us that Mr Baxter is a "man of a godly spirit," "a man of truth in the inward parts," so that we need not hesitate to receive his testimony, more especially because it is throughout so humbling to himself.

The different narratives of these French prophets are very curious—we may add, interesting. There is much apparent honesty throughout. Thus, John Vernett writes on the 14th of January 1706—"I left Montpellier about the month of May 1702; the persons I saw first under inspiration were my own mother, my brother, my two sisters, and a cousin-german. It is at least thirteen years agone since my mother received her gifts. . . . My sisters received the gift soon after her—one at the age of eleven, the other nineteen; the most agitation of body my mother had was of the breast, which made her have great gulpings of the throat," &c. James Brisson, writing in 1706, tells us that he had seen not less than four hundred of these "inspired" persons, and that they had "agitations of the head, breast, stomach, arm, which attended their prophetic discourses;" and adds, "My own sister, aged fifteen, had the gift sometimes twice a-day; she used to reprove me in her inspiration."

When we add that hundreds of these men gave their lives to the persecutor, we have said enough to awaken the pity of every Christian in their behalf. The modern prophets have had no such fiery trial.

These Camisards saw visions some times,—curious visions, which want of space keeps us from giving some examples of. In correspondence with this we have the visions recorded of the modern prophets in the *Morning Watch* (vol. v. p. 416), —visions not half so natural as those recorded of the others. Indeed, the visions related in the above journal are such as, for the sake of their own credit, would have been better withheld by the narrators.

The Camisards performed miracles! They did so, according to their own story, much more frequently than the moderns. In the year 1708, a Mr Humphrey published a curious work, entitled, *An Account of the French Prophets, and their pretended Inspirations, in three Letters sent to John Lacy, Esq.* It is calmly and truthfully written, and contains an account of what came under his own observation. In particular, Mr Humphrey, hearing that Mr Lacy and others professed to cure any who would come and be cured, offered to test the whole mat-

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ter in a way which would satisfy all parties. "There is a tabernacle," says he, "belongs to the church near my house and yours, where the clerk is a blind man, as is well known to all the parish. Now, if I bring this man to you, and he be made to see, then will a true miracle be wrought, and all exceptions prevented" (Letter Second, p. 10). It was in vain. John Lacy only got angry at the proposal. He would not try to heal the "blind clerk." So honest Mr Humphrey would not be convinced.

These French prophets had their "manifestations" just in the same way as the modern claimants of the Spirit's gifts. There is before us a French volume, entitled, *Les Avertissemens Prophetiques*, containing these utterances. In their form and substance they are very like the "modern manifestations," with this exception, that they in no point deviate from Protestant *doctrine*. The utterers seem in general to have been sound in the faith, and not promulgators of heresy. They frequently repeat one word, or one clause, two or three times over, as do the moderns. Thus the first in the volume, dated June 1707, begins—"O vous durs de cœur et incredules, *craignez, craignez, craignez.*" Again in a sort of "broadside," or large-sheet tract, we have some separate and subsequent "announcements," the first of which commences in a similar way—"*Crie, crie,* et averti la terre; *qu'elle tremble, qu'elle tremble,* a l'approche de la venue de Sauveur de gloire." Compare this with such modern manifestations as the following:—"Obey, obey, obey, the voice of the Lord! O hear it, hear it, hear it! Now, now, now! For the time cometh, for the time cometh when ye will not hear it. Oh, oh, oh, hear it now, hear it now, hear it now! Oh, oh, oh, he cometh, he cometh, he cometh, he cometh quickly! Oh, be ye prepared, be ye prepared! Oh, hearken, hearken, hearken to the voice of the Lord! Oh, hear his voice now, hear his voice now; oh, hear his voice now! Oh, be filled, be filled, be filled with joy, be filled with joy! For now, now, now is the time, now is the time! Oh, be ye ready, oh, be ye ready, oh, be ye ready to meet him! Oh, be ye ready to meet him, be ye ready to meet him!" At the close of the above manifestation, Mr Irving called on the people to hear what God had thus spoken by his handmaid; so that the above words are to be regarded as the very words of the Holy Ghost! * They were uttered in the midst of Mr Ir-

* We cite these utterances from a volume of "Sermons and Expositions by the Rev. E. Irving, and N. Armstrong," in the *London Pulpit.* They are chiefly in the years 1832 and 1833. The *Morning Watch* recommends them strongly (vol. vii. p. 198), so that we presume they are correct.

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ving's sermon at the opening of the new chapel, in Newman Street.

In the course of another sermon by Mr Irving, June 10th, 1832, the following "manifestation" took place by Miss Cardale:—"Hear ye the word of the Lord! Hear ye the word of the Lord! Return! Return! Return! Return to your Father, your Father! Return to him now! Repent ye! Repent ye! Repent ye of your iniquity, and turn unto the Lord! His anger, his anger, his anger is slow to be kindled. But a day, a day, a day is near,—the day, the day of the wrath, of the wrath, of the wrath of the Lamb." After it was uttered, Mr Irving stood up, and testified to its inspiration—"Hear ye the word which the Lord hath spoken by one in whom the Spirit dwelleth" (p. 16). By this one, he meant, of course, Miss Cardale. Elsewhere he calls her and her sister "prophetesses of the Lord." *

During another sermon by Mr Irving, on the 28th September 1832, the following manifestation took place:—"Oh, it is trampling! It is trampling! It is trampling Jesus under foot! Oh, beware! Beware! Beware how you walk! Oh, it is oneness with Jesus! It is oneness with Jesus! Oh, it is the in-Jesus! It is the in-Jesus in all things! † Oh, you see him not! You see him not! You see him not in his ordinances! And ye trample him under foot! And ye trample him under foot! Oh, beware! Beware! Beware! Beware!" Then again, on the same day, the voice spake again—"It is a mourning! It is a mourning! It is a mourning! A grieving, a grieving, a grieving before the Lord,—a grieving before the Lord! A brokenness of heart! A brokenness of heart! A brokenness of heart that you are called to!"

On the 8th of October 1832, Mr Irving preached at Deverill Street Chapel. Towards the close of the sermon, Mr Taplin spake in an unknown tongue, and then broke forth in English thus—"Woe, woe, woe to the shepherds! Woe to the shepherds! Destruction cometh as a whirlwind! Cometh as a whirlwind! Jehovah, Jehovah, he mustereth the host to the battle! The daughter of Zion shall smite thee!" Mr Irving

* A little further on we shall see how, in other times, like prophetesses arose; as, in the second century, among the fanatical Montanists, there were prophetesses, such as Maximilla, who prophesied that the end of the world was at hand.

† These are, in truth, the very words of the speaker! One can scarcely credit it. The utterances of the French prophets were much superior to these.

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then called attention to what "the Lord had spoken;" thus accrediting Mr Taplin's inspiration, nay, his gift of prophecy, for he remarked that what the Lord had thus spoken would come to pass. Mr Taplin is thus publicly declared to be an inspired prophet.* How sadly did after discoveries give the lie to this! Mr Taplin was found not to be what he professed.

On the evening of October 4th, 1832, Mr Irving preached in the chapel, Newman Street. In the course of his sermon there were several manifestations,—one by Henry Drummond, Esq., M.P., to this effect:—"Ah! shut him not out, shut him not out, your Saviour! Ah, you are proud of your dignity! Ah, truly your power is fearful! Ah, you have a power of resisting your God! You have a power of resisting your salvation! Ah, you are not straitened in your Father, you are straitened in yourselves! Oh, receive him now! The day is almost closed! Ah, enter now! Delay not! Delay not! Delay not! Ah, wherefore stand you back!" Mr Irving then called attention to what had been said, as the voice of "the Spirit of the Lord speaking in his servants." Thus Mr Drummond's inspiration is vouched for, like Mr Taplin's. Mr Drummond is now one of the apostles, and, unlike the Apostle Paul, or any of his brethren, he has a seat in Parliament. He has had it for a good many years; but, though he professes to be a servant of Christ, he has not allowed Parliament to hear his Master's name. To bear witness for Christ seems no part of apostleship in these last days. One of his latest manifestations was as follows—he was speaking on the Foreign Enlistment Bill:—

"Well, well, sir—her Majesty's Government have got the numbers on their side, and they are wise enough to care very little about the arguments. I was exceedingly sorry, sir, to vote as I did last night. I think her Majesty's Ministers have done themselves wrong. The fact is, that the country looks upon this bill as very much like what they call at Newmarket a 'dark-horse.' (Laughter.) There is a suspicion, sir, that all is not fair and proper about it. (Opposition cheers.) I have heard insinuations—some were made last night by the honourable gentleman who moved the amendment, but I will not repeat them, for I really do not know, and, indeed, I can't know, whether they are well founded or not; but of this I am certain,

* One of the latest official publications of this body, speaking of this period when Mr Taplin, Miss Hall, &c., prophesied, says, "There was at the public assemblies, and especially at the private meetings for prayer and the reading the Scriptures, an unbounded stream of supernatural utterance." —*Chronicle of Certain Events which have taken place in the Church of Christ, between the years* 1826 *and* 1852, p. 6. In the same paragraph, the writer speaks of the "continual flow of the prophetic word." Of this prophetic word, Mr Baxter's predictions formed great part. Yet these predictions proved false, as the utterer has confessed with sorrow.

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from the language used to myself by every person to whom I have spoken on the subject, and, I may say, chiefly by friends of her Majesty's Government, that there is an idea that some ulterior measure is concealed behind. When you come to hire mercenaries who have no sovereign over them, no country to protect, and not one ennobling sentiment in them, that is what degrades the military profession. (Hear, hear.) These men are nothing but men-butchers; they fight and murder for a shilling a day, and, of course, if anybody will give them two shillings a day they will turn round and murder you in turn. (Hear, hear.) And why should they not? I see that, by this bill, you propose that these men should take an oath, not of allegiance exactly, but of fidelity. Fidelity to what?—to a shilling a day? (Hear, hear.) But is not fidelity to two shillings a day a very much better thing?

"A saint in crape is twice a saint in lawn."

(Laughter.) I say this is a most dishonourable mode of warfare. (Cheers.) It was because I could not make out from the contradictory speeches of the members of the Government which of these two forces it is they intend to employ, that I voted against the bill last night. I am not against the employment of foreign troops; but I think it was exceedingly unfair to say that, if we do not swallow this measure before the country has time to form its opinion upon it, we are to be theatened with the withdrawal of the great Duke of Newcastle. (Hear, and laughter.) Why, sir, it's something like the old maiden lady in the comedy who lived with the poor gentleman, and who pretty nearly bored him to death by perpetually theatening him, 'If you do not do as I bid you, I will withdraw from you the protection of the Honourable Lucretia M'Tab.' (Loud laughter.)"

This may be very good in its way; but it does not suit our ideas of an apostle. Would the Apostle Paul have spoken thus? Would his speeches have called for "cheers," and "laughter," and "loud laughter," from his audience? When we once made a remark of this kind to a follower of Mr Drummond, we were called "sanctimonious;" and we were told that there was nothing in such parliamentary exhibitions unsuited to an apostle's character, and inspiration, and office. It was hinted, moreover, that the Master himself would not have counted such humour unbecoming; for *he* (it was said) had nothing of the sanctimoniousness of Evangelicals. We almost shudder at recording these things. Yet they are true. They were spoken to ourselves. But let Mr Drummond be heard again speaking by inspiration at the close of the service which he had already broken upon by his previous utterance:—"Ah, be ye warned! Be ye warned! Ye have been warned. The Lord hath prepared for you a table, but it is a table in the presence of your enemies. Ah, look you well to it! The city shall be builded—ah, every jot, every piece of the edifice. Be faithful, each under his load, each under his load! But see that ye build with one hand, and with a weapon in the other. Look to it! Look to it! Ye have been warned. Ah! Sanballat! Sanballat! Sanballat! The Horonite! The Moabite! The Ammonite! Ah! Con-

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federate, confederate, confederate with the Horonite! Ah! Look ye to it! Look ye to it!" Such are the utterances of an inspired apostle!

On Sabbath, 10th October 1831, Miss Hall rose up in the church, and professing to be unable to control the Spirit within her, yet unwilling to interrupt the service, rushed into the vestry, and there uttered her voice in words of loud warning—"How dare you stifle the words of the Lord!"—for up to that time the regular service had not been interrupted by the voices. It was this Miss Hall that afterwards confessed that she prepared her utterances beforehand. Miss Cardale followed her into the vestry, and both gave utterance to the same awful warning—their utterances being recognised as inspiration. On the evening of the same day, Mr Taplin spoke in an unknown tongue, and then in English, to the same effect as Miss Hall. It was this gentleman that was soon after displaced and disowned. He was found very unworthy. Yet it was Mr Taplin that assisted in the formation of the hierarchy. It was he who called Mr Cardale to the office of apostle. The whole arrangements were soon completed, with *twelve* apostles, *sixty* evangelists, &c.,—all this by inspiration,—such inspiration as that of Mr Taplin and Miss Hall. On this is builded up the modern "Apostolical Church."*

But we must go back a little. In the year 1710 there were published at London two small volumes—one upwards of two hundred pages, the other about forty; both of them called, *Warnings of the Eternal Spirit to the City of Edinburgh.* These utterances are very remarkable in some respects. They unhesitatingly claim *inspiration.* Their title bears this, and their declarations throughout are to the same effect. They are long, minute, and full;—not brief sketches, like the modern utterances. They contain no vain repetitions of words and clauses, like the latter. They have much in them that is good. They proclaim no false doctrine. We should much like to give extracts at length from these volumes, they furnish such striking illustrations of man's poor pretensions to inspiration. The prophets thus plead to be heard—"Where a spirit comes, in the authority of the

* Mormonism has, in like manner, its *twelve* apostles, its *seventy* evangelists, its elders, priests, teachers, deacons, &c. See *The Government of God, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ, or Latter-day Saints.* See also "Mormonism," in the 202d No. of the *Edinburgh Review;* also Guers' *Irvingism and Mormonism tested by Scripture.* Irvingism has its "four ministries," Mormonism its five or six.

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Holy One; where it gives forth no errors; where it confesses Christ come in the flesh;* where it teaches salvation to be had only by faith in Christ crucified, &c., ... shall God be true, and every man a liar" (Pref., p. 30).

These prophets were commissioned to declare that all the Churches in the land were wrong, and required to be set right by them. Thus, the volume commences—"The orders or directions of the Eternal Spirit, to Guy Nutt, Thomas Dutton, John Glover, &c., Feb. 2, 1709. My children, you shall shortly see the visible effects of this voice in this city. My glory shall be displayed throughout the whole island of Great Britain. My voice shall sound in every part and corner thereof. My words shall be to those who call themselves the Church of Scotland. They shall know that my word can be more purely preached than it is among them at this time. They shall know that I esteem Episcopacy and Presbytery much alike. They shall know that religion lies not in the bare empty name of Presbyterian, or Independent, or Baptist, or Quaker, or in any other name or denomination by which Christians are distinguished. My children, ye have, or ought to have learned better things than to distinguish yourselves by any name or denomination but that of Christians, or followers of the Lord Jesus."

We find that very often these prophets spoke with their eyes shut; and it is curious to find that Mr Taplin among the moderns should have done the same. We know of no Scripture precedent for such a method of speaking.

We find, too, that these prophets frequently *sung* their utterances. This was also the case with the moderns, though on what Scripture precedent it is founded we know not. Here is one of their prophetical songs; how much superior to modern manifestations it is, the reader will see:—

"Sing aloud! call upon those who look for Sion's glory to rejoice; for light arises in the east, and the dawn of the day appears. The Sun of Righteousness is ready to arise, to refresh the barren earth with the ardour of his beams. The drooping plant shall lift up his head, and the wilderness shall become a fruitful field. Awake, awake, ye that sleep; meet ye the rising of the day; participate of the fragrances of the morn. Gather ye, gather ye, the celestial sweets; and refresh, and refresh your languishing souls. Behold, the glorious beams of this glorious Sun do dispel morning clouds; darkness flies away, and shall have no more place. For the Sun shall never, no, no, never, never, never set again. Let the sincere in heart rejoice, and let the sons of God shout, and triumph: for the day of the Lord is come, when he will consolate his chosen, and make them glad that have mourned;

* This is one of the special tests which the modern prophets apply; the coincidence is curious.

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and will recompence abundantly those that have waited for his appearance."—(Pp. 44, 45.)

These prophets, like the moderns, during or before their utterances, shook and heaved. Here is a scene or dialogue between two of them:—

"T. Dutton.—*Saturday, June* 18.

"[*After violent agitation, and awful shaking of the arm, which was followed with a mild countenance, and a singing tone of the voice.*]

"The day of vengeance is in my heart, and the year of my redeemed is come. I will smite the earth with the rod that is in my hand. The wicked will I dash in pieces as a potter's vessel.

"*Guy Nutt.* Who shall deliver out of my hand?

"*T. Dutton.* The bands of the wicked shall be broken: Though all the earth combined together, yet should they not prevail.

"*Guy Nutt.* It will be hard for such to kick against the pricks.

"*T. Dutton.* The fire from before my face shall consume them, as stubble.

"*Guy Nutt.* That fire that shall go before your Lord, that shall devour round about him.

"*T. Dutton.* I will look upon the earth in my displeasure, and the faces of men shall gather blackness. Their knees shall smite together. Terror shall lay hold of them. They shall fly to the rocks, and to the caves; but there shall be no hiding-place from the piercing eye of the all-seeing God.

"*Guy Nutt.* No shelter shall be found for the rebellious, who reject the call of their Lord, and will have none of his reproof.

"*T. Dutton.* The rod of my correction shall overtake them, and the chastisement of the Almighty shall fall heavy upon their heads.

"*Guy Nutt.* It will suddenly surprise them.

"*T. Dutton.* For the Lord comes riding upon the wings of the wind.

"*Guy Nutt.* Swiftly to judge the wicked.

"*T. Dutton.* And to give deliverance to those that are oppressed in Zion; to consolate the afflicted soul; to make the mourner rejoice; and the countenance of the sad to be as one anointed with oil."—(P. 30.)

These prophets prophesied of the raising up of a special Church by their means.* They were to be the apostles through whose means a new Church was to be constituted, into which all would be gathered. Thus Guy Nutt was inspired to say, on the 19th of June, "A Church will I raise up in this place (*i. e.*, in Edinburgh). It shall be such a Church of which your Lord shall be head; a Church shall it be that your Lord shall take his delight in" (p. 33).

Apostles, or ministers, or by whatever name they were called, seemed to have been named by these "inspired" men. Thus, one day, after dinner, J. Glover summed up his thanksgiving by laying his hand on one present, and setting him apart for

* So in modern times: "It was by inspired utterance that the four ministries were established, and the Church based upon them."—See *Chronicle of Events*, p. 9.

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the ministry.* Thomas Dutton, thus named and sent forth, seems to have been rather badly off for a *temper*, like some of their modern brethren in the *Morning Watch* and elsewhere, as the following "inspired" sentence would indicate; for laying his hand upon T. D., the prophet broke forth:—

"I will so meliorate thy temper, and so tune thy voice, as that thou shalt be able to sing more melodiously.† Thou shalt be able to charm by thy voice the ears and hearts of those that attend upon what I shall speak by thee, when the full time comes that I think fit to exert my power in a work of that nature. In the meantime, wait thou believing, and expecting the full accomplishment of all that I have promised unto thee. Thou shalt go forth, doing wonderful things, in His name. Go thou in peace, my blessing is upon thee."—(P. 52.)

The following is a most singular scene. It would be ludicrous, were not the circumstances solemn; for the men were professing to act and speak in "the power":—

"T. Dutton.—*Tuesday, June* 28.

"[*After the Spirit had been upon him for some few minutes, he was, by a great power thereof, compelled to walk from the room he was in to another, and from that into a third, and to go to the four corners of it, and then to return again to his seat (still under the same operation), from which, the Spirit again, with greater power, carried him into the farthest corner of the farthest room, and back to his seat again, with large and hasty steps; standing by which, under the Spirit's operation, was pronounced as follows.*]

"There is no place to which I send you, but I go first there myself: and when that ye go, I go along with you, and my power does uphold you; I bear you as on eagles' wings. I not only make obstacles give way, so that nothing shall hinder the prospering of my work, but I will make the same delightful unto you. They that labour in my harvest shall drink of the refreshing spring, that shall take not only away all weariness, but shall make the heart merry, and the mouth to sing: for my yoke shall be easy, and my burden light to bear; because my hand shall be with you, and I will support the weight thereof. It is my power that shall work by you: ye have no more to do than to surrender yourselves to my agency. Be ye only in readiness to obey what I command: follow me whithersoever I you lead. Think not there is any difficulty before you, but what I can remove: follow close to me, and none shall make you afraid: for my arm is invincible. Put not yourselves out of my protection, nor forfeit ye my favour; and then are ye surely safe.—Here he went and took J. Glover by the hand, who was under a moderate operation of the Spirit, and said to him, singing,—I have called thee in my love, and have employed thee in my work. If my yoke has not been easy, do thou tell.—J. Glover, under a strong operation of the Spirit, kneels, and says,—O Lord, what shall I answer? Thou hast been better to

* Amongst the moderns, we are told that Mr Taplin called Mr Cardale to the office of apostle!—and thus by degrees the apostleship was filled up.

† We remember that one of the modern prophets told us that when in the Spirit he could sing well, though naturally unable to sing at all. In Mr Pilkington's pamphlet we have such statements as the following:—"A gifted sister spoke, but uttered nothing in tongue except half a dozen musical tones."

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me, infinitely, than I deserve!—Here T. Dutton raises J. Glover with his hand, and leads him to Guy Nutt, and takes him also by the hand; and they all three stood up, under the Spirit's operation; and then T. Dutton leads them both into the next room, and from thence into the third room, singing as he went, as did also J. Glover; and in the furthest room, T. Dutton, under the Spirit's operation, pronounced the following words, singing:—Thus, my sheep hear my voice, and follow me: I lead them from their country, and their father's house; I bring them forth with mirth and joy; and so shall they return.—After this, he leads them back, singing, to their former seats. And being all sate down, the Spirit, by T. Dutton's mouth, proceeds, and says,—I am the great Captain of my people, and now do I call them forth to battle; I go before my army, and I am sure to conquer."—(Pp. 67, 68.)

These prophets all predicted the immediate setting up of a true Church—the immediate coming of the Lord, and the establishment of his kingdom. We need hardly add, that these are the very points insisted on in modern utterances. The prophets of the last century did not fix the time, so that their failure was not so manifest. The prophets of more recent times did give out explicit dates by the lips of several of their prophets. All these failed; and the attempts to explain away these failures are lamentable specimens of evasion.*

There is another volume before us, a little later in date (1732), consisting of no less than 384 closely-printed pages. Its title is, *Divine Inspiration; or, a Collection of Mani-*

* The *Morning Watch* thus makes good Mr Baxter's inspiration, even after his fall:—

"Mr Baxter's case greatly resembles that of Jonah, except that Jonah, in all his pride and rebellion, never doubted the voice of the Lord. The anger of Jonah was kindled because his prophecy of forty days seemed to fail; and Mr Baxter is stumbled at the non-accomplishment of his expectations in forty days. What Jonah expected to be fulfilled in *days* was accomplished in *years*, and forty years after, Nineveh fell (Jonah prophesied about 825 before Christ, and Nineveh fell about 625, or 200 years after!!!). May there not be a similar mystery in Mr Baxter's prophecy? Might it not have reference to the interval of forty years between the main incidents of the French Revolution and corresponding events in our own time?"!!! Yes; there is surely a mystery here; but of what kind the reader may judge. The writer then goes on:—"The repeal of the Test Act, the Papal Equalization, the Reform Bill, and the measures now in progress have such a parallelism, and the present year (1833) answers to 1793, which was the period of the total subversion of the civil and religious institutions of France. Another of Mr Baxter's prophecies related to the 14th of the first month, to which he gave the interpretation of the 14th of January. But we have yet to learn that this interpretation was correct (they deny the prophet's interpretation of his own words!!!); as it seems more probable that *April* would be the first month, corresponding with Abib in Scripture (the *March* moon is generally supposed to begin Abib). The 14th of April was a memorable day, for it was the true anniversary of the Passover, and so kept by the Jews; but by a mistake in our almanacmakers, Good Friday was last year kept a week too late. Had it been rightly kept, it would have been the 1800th anniversary of the crucifixion, corresponding exactly to the day of the week of the moon, and of the calendar to the year of the Passion—a correspondence very rare, if not un-

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festations, to make known the Visitation of the Lord and the Coming of his Kingdom, &c. By the mouth of Hannah Wharton, at Birmingham and Worcester.* We cannot afford space to notice this volume at length, but the claims to inspiration by this prophetess are like the others we have noticed. The truth of the "manifestations" is vouched for in the title-page by twelve individuals, "who have known and tasted the power of the Divine Word." The predictions refer to coming judgments, to the two witnesses, &c. But we cannot further enter upon its contents.

We meant to have noticed another point, but we have not space. It is this. In the year 1707, a Dr Emes died, apparently one of the prophets, and was buried in Bunhill-fields. Both before his death and after it, several "inspired" predictions were uttered regarding his resurrection.† In like manner, there were utterances regarding Edward Irving on his death-bed; some declaring that he was not to die, others that he would rise again. The coincidence is striking. But we cannot dwell longer on these points. We must pass on from them to glance at some of the developments of the modern manifestations.

The claim urged by the New Apostolical Church, whose cathedral is in Gordon Square, is, to *inspiration;* and if to inspiration, then, of course, to *infallibility.* The latter is not a mere inferenee of ours, it is a distinct statement of their own —though rather in a peculiar way. One would have thought that an inspired man is infallible, at least in what he utters by inspiration. He does not need to join himself to other inspired men in order to make his utterances infallible. If they are not so in themselves, his association with others will not render them so. Otherwise, however, it is reasoned and concluded. "The Church properly is infallible."‡ Such is the assertion of one of the latest who has undertaken to set forth their doctrine. He adds, "We may as well endeavour to ex-

exampled. But had it been so kept, Parliament could not have met on Good Friday; on Friday, April 14, the fate of England was decided by those measures which forced the Reform Bill into the committee of the Lords, and *annihilated the Peers as a legislative body* (!). And we believe that the bill came out of committee forty days after that event."—*Morning Watch,* vol. vii. p. 205. This is about the poorest trifling we ever read. Yet the writer is one of those who claim the gifts of the Holy Spirit.

* It is curious to observe the same word used here as in recent times, viz., manifestations.

† *Prediction touchant la Resurrection de M. Thomas Emes,* &c. How this came to be published in French we know not. Our copy is imperfect.

‡ *Reasons for Believing that the Lord has Restored Apostles and Prophets,* &c., p. 3. London, 1852.

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cuse the Church for her lack of holiness as for her present fallibility." Further, he says (speaking of the present Apostolical Church), "A council adequately representing the whole Church, and presided over by a complete apostolate of twelve, and in perfect unity, would be *infallible*" (p. 4). Yet, strange to say, almost in the same page, the above writer had affirmed that "absolute infallibility resides only in the Lord Jesus." We do not understand these contradictions.

The "Apostolical Church" refuses the name of "dissenting." It thus speaks, "We separate ourselves from none; we claim kindred with all the baptized, confessing their sin to be ours" (*Reasons*, &c., p. 1). More than once they tell us that the Church includes all the baptized, "unless reprobate" (p. 26).* "We may not disown any section of the baptized." Of course, "Rome as well as England is a part of the one Catholic Church."

Now, this seems generous and calm. But in that very Journal, which in its various articles dwells so frequently on the standing of "the baptized," as all belonging to the one Catholic Church, we have some singular articles. True, they were written about twenty years ago; but as they were written by men who claimed the possession of the Holy Spirit, lapse of time makes no difference. What inspiration dictated half a century ago can be now neither obsolete nor untrue. Among the many articles of the kind to which we refer we select one, entitled, "Arrows against Babylon," published in the *Morning Watch* of March 1833, and signed W. R. C. Like the others of a similar kind, it is specially pointed against the "Evangelicals," towards whom the writers in the above Journal avow a far fiercer hatred than against Romanists. Their language towards the latter is respectful, if not conciliatory, but towards the former it is altogether indecent and coarse.† The writer of the above article gives the nickname of "Babylonians" to those against whom he is writing. This nickname is not very becoming in those who claim the Holy Spirit, and who can write articles on "no gifts, no love."‡ The gentlest word

* "Unless reprobate." What does this mean? Who are the reprobate? And what is meant by the "swinish multitude?"—can it really be equivalent to the "baptized" inhabitants of Great Britain?—See p. 117, note.

† Slanderers, hypocrites, heretics, are some of the names used by them against the "Evangelicals."

‡ According to one of the prophetic utterances, the silver sockets of the tabernacle were declared to mean love, and so the ministers of the sanctuary were to be rooted in the love of the people.—*Chronicle of Events*, &c., p. 23. A friend asks, if this be the case, why was there no silver in Solomon's Temple?—was there no love? Yet, by *inspiration*, we are told that silver means love!

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he can apply to these Babylonians is, "talkers about religion" (p. 76). We have no wish to imitate the tone in which the article is written; but we may note some things in it, more especially as we doubtless are a part of these Babylonians. The writer divides his pages into two columns. The first column is headed, "Apostolic Doctrine;" the second, "Babylonian Doctrine." We can only afford room for a few examples. In No. 1, he tells us that the Babylonian doctrine is, that "Christ suffered by imputation of our sins to him, and we are saved by the imputation of his righteousness to us." Strangely enough, the writer does not venture to state the counterpart to this in the column of apostolic doctrine, and we dare not venture to conjecture what it may be. Only we remember that Mr Irving, in his later writings, frequently denounced the doctrine of "imputation," either of sin or righteousness, as a wretched lie of the Evangelicals; and in the Preface to the Confessions of Faith which he published in 1831, proposes to alter one of the old catechisms, and to erase the word "imputed;" affirming that the doctrine of the catechism is "highly pernicious to holiness." "*Inherent* righteousness, though derived," is what he wishes to substitute (p. cxxviii). Salvation by "*inherent* righteousness," is thus the "apostolic truth;" salvation by the "righteousness of Christ," is "Babylonian error!" And they who assert this lay claim to inspiration! They alone possess the gifts of the Holy Spirit! Yet Mr Irving's doctrine is precisely the same as that of the Council of Trent or of John Henry Newman. Both of these intimate the same dislike of imputed righteousness, and the same belief in salvation by righteousness "infused," or "inherent;" for "infused" is Newman's word, "inherent" is Irving's—the latter being worse than the former.

So great is this writer's dislike to the imputation of righteousness to us through Christ, that he resumes the subject in No. 8, where the following is set down as "Babylonian doctrine:"—"The righteousness of Christ, both active and passive, is imputed to the believer, or set down to his account; so that, clothed in this robe or garment, his sins are covered or concealed by it, and shall remain so, even in heaven; for thus we are regarded by God the Father as complete in Christ, whatever be the real state of our souls, and therefore perfect and holy" (p. 78). If this be Babylonian doctrine, we rejoice in it as the very truth of God—the truth on which our souls rest—the truth which Luther sounded abroad through Europe. Why should the "Evangelicals" bear the blame of inventing a doctrine which might be so much more easily traced to Luther, who

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must have been one of the worst Babylonians that ever belonged to the City of Confusion? Mr Irving first raised the cry against imputed righteousness, and his followers have re-echoed it. Salvation by "inherent" righteousness is their watchword. It was not Luther's, it was not Paul's, and through the grace of God it shall not be ours. The righteousness of the Son of God imputed to us is our security and our gladness. We may be called Babylonians for saying so by those who call themselves "Apostolicals," and who claim to themselves the gifts of the Spirit; but that matters not. The day is coming that will declare all. As if to shew the unmitigated dislike which the writer has to the above doctrine, the subject is resumed again in No. 10, where the "Babylonian doctrine" is stated is follows:—"Righteousness is a robe or covering which is put upon a believer; and when the righteousness of Christ, in obeying the law, suffering, dying, and rising again, is imputed to him, it is a certain passport to blessedness in the next world." But we must pass from this topic.

In No. 5, the truth of the perseverance of the saints is classed among the "Babylonian doctrines." The writer states it thus:—"If God has at any time been revealed to, or known by, any of his creatures, it is impossible for them to fall away and be finally lost."

We shall not pursue the subject. It would lead us into much longer statements than we have room for. There are twenty-seven heads of Babylonian doctrine enumerated. Of these, several are such as the above,—just what we hold, and are not ashamed to avow. But the most of the twenty-seven are mere fictions of the writer's pen. They are caricatures of evangelical doctrine, sketched for the purpose of holding up the "Evangelicals" to abhorrence, as corrupters of the truth of God. When a writer sits down to exhibit the errors of another, it is but fair that he should give the words of that other. In the article quoted from, we have the writer's distortions of another's opinions given as the veritable opinions of that other! There is in this procedure something so sadly wanting in candour and honour, not to say Christian love and integrity, that we wonder how one who has so misrepresented his fellow-men (even granting that they are not fellow-Christians, but Babylonians), could venture to quote the text, "If any man have not the Spirit of Christ, he is none of his" (p. 86).* We meant to have given our readers some specimens

* In one of the articles in the *Morning Watch* referred to, with the title, "No gifts, no love," the anonymous writer, after an exposition of the 13th of

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of these distortions. But some of them are really so bad, that we think it better to abstain. We are content to bear the name with which the writer honours us near the close, "the men of Babylon the Great" (p. 85). It is not a little remarkable that, according to the representation of this writer, it is among Evangelical Protestants, and not among Romanists, that these Babylonian errors are to be found. Towards the commencement of his article, he professes to enumerate the "errors, heresies, and offences of Christendom, *i. e.*, Babylon" (p. 75). In such a list, extending, as it does, to twenty-seven articles, we might have expected to find mention made of some of the errors of Rome. Not one of these, however, find any place in these "arrows," nor is there even an allusion to their existence, far less to their heinousness. It is against Protestant Evangelicals that these inspired accusers of the brethren direct all their assaults. Against them they certainly "spare no arrows."* Every kind and mode of accusation they resort to, to hold up the Evangelicals to reproach. The arrows are meant to wound in every tender point, and in wounding to rankle;

1st Corinthians, and an exhortation to Christian love, thus addresses the "Evangelicals," as he calls them:—"Oh, the cruelty and hypocrisy of these Pharisaical slanderers! Oh, their cant of love! The self-sufficiency of their contempt! Verily the Pharisees of old were models of openness and sincerity in comparison with these miserable men?"—(Vol. vi. p. 153, where the reader will find more of the same temper). Yet this is an article which treats of love, and, moreover, maintains the inspiration of the speakers in Mr Irving's flock. What must that inspiration be which speaks thus? Again, in an article signed W. R. C., we have the following sentence, directed apparently against the "Evangelicals":—"The cause of all this is mainly to be traced to those *teachers of lies*, whom the itching ears of the faithless have heaped up, till in number and *character* (!) they are like the frogs and the locusts of Egypt, and who, instead of being good ministers of Jesus Christ, nourished up in the words of faith and of good doctrine, have brought the Protestant part of Christendom into a worse confusion than the Papal part presents"—(March 1833, p. 74). How applicable to such writers the words of Edward Irving!—"There is an untamed violence, a hot and passionate temper, *an acrid and calumnious way of speech*, a cold contempt for principle, a mockery of holiness and holy men, a scowling suspicion, which indicate the savage spirit of Satan, and the love of nature rather than the love of God."—(*Last Days*, first edition, p. 267). It is easy for Mr Lyndale, in his last letter to us, to accuse us of harsh speaking; but he should remember the way in which he in a former letter spake of our members of Parliament as "the representatives of the swinish multitude" (vol. v. p. 410). At one time, "the million" are spoken of respectfully as "the baptized;" at another, as "the swinish multitude;" the most swinish section being the "religious world," or "Evangelicals."

* "Owen (the infidel) from his bazaar, and Carlisle (the infidel) from the Rotunda, sound as high a note of warning as the Archbishops, or the Evangelical, or the Dissenting clergy."—(*Morning Watch*, vol. vi. p. 158). This is the charity of those who have the gifts of the Spirit!

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for they are well poisoned before they are launched. Yet we confess that they did not pierce us so deeply as the good intention of the archers meant them to do. They betrayed their forgers; they betrayed the quiver out of which they came; they betrayed the wing from which they were feathered; and as we recognised in each shaft the plumage of the angel of darkness, the well-known accuser of the brethren, we were not alarmed.

The assaults made upon Evangelical Protestants during these some years past have been frequent and various. From every quarter have they come. Edward Irving gave the signal, and it was soon responded to by his followers, as we have seen. The denunciations which we ourselves have heard from these men against "Evangelicals" were of a most unaccountably ferocious kind. The cause of this we do not stay to inquire into. We simply state a fact which has come under our eyes and ears.

The next assailants of the Evangelicals were the Tractarians, who have, once and again, given no sparing utterance to their dislike,—nay, contempt. We have heard things from Tractarian lips, and read things from Tractarian pens, which we could hardly have credited had another told us of them.

Then the Broad Church party joined the hue and cry. Perhaps it may be said of this party that their *hatred* of the Evangelicals is somewhat more moderate than that exhibited by the Tractarians; but their contempt is greater, and more tinged with proud, supercilious self-esteem.

The *Edinburgh Review* has lately united itself to the movement against the Evangelicals, in an article of more than usual flippancy and untruth. The cry seems to be, "Write them down." But they are not so easily written down They have survived worse slanders, and give no sign of yielding.

The Romanists have of late been directing their assaults far more pointedly against the Evangelicals than heretofore. They are singled out for attack, from all other Protestants; and weapons of every various kind are forged against them in the armoury of Rome. Romanism feels that if *they* can be successfully dealt with, and their ranks broken, then the centre of the great Protestant army is pierced, and victory will be sure. Hence squadron after squadron is launched against them from Rome's countless armies. Its forces are withdrawn from other points to be concentrated on this. It certainly is no small honour to be selected for the special object of such varied strategy and assault.

The different classes of the literary world give intimation of the same feeling. Those represented by Thomas Carlyle not

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seldom speak out their sentiments on this point; and they are specially, nay, bitterly anti-evangelical. In the recent *Life of Edward Irving,* by Washington Wilks, we see a notable instance of this. The writer is not a believer in any Bible-creed or system of theology; he is not a believer in a judgment to come, or a recompence on the wicked; yet he writes a life of Edward Irving,—a man who, with all his errors, was worthy of a better biographer. In this biography we are made to know the writer's antipathy to the Evangelicals.

Then there is the *Athenæum,* the ablest weekly journal of literature that we have. It professedly avoids theology; but, in the way of its avoidance, it betrays its sympathies and antipathies. It can speak well of a Popish work; it can commend a Tractarian book; it can throw out its kindly satisfactions over Maurice and Kingsley; but when aught of what is evangelical can be detected in a volume, then the *animus* reveals itself. It of course declines to discuss the work, as not within its province; but, in its declinature, it takes special care to let us know how it would have treated the author and his doctrine, had it been at liberty to break such ground.

Very lately, too, the newspaper exponent of infidel democracy,—the *Leader,*—has spoken out in the same tone. In an article on the Denison case, the Tractarians receive several rather high commendations, while the Evangelicals are bespattered with more than ordinary abuse; the most pitiful personalities, in the shape of puns upon names, being introduced to give point to the attack. Worse than Russian despotism enthrals England in the form of Evangelicalism; and every village with an Evangelical clergyman in it is just a little Russia, with a worse despot than Nicholas at its head!

Beginning, then, with the *Morning Watch,* and ending with the infidel journals of the day, we have from we know not how many quarters,—literary, political, and ecclesiastical,—the same hostility to the Evangelicals, and the same resolution to spare no arrows to overthrow them. The combination is a singular one, pregnant with meaning, which we leave our readers to gather out for themselves. What draws these various bodies together thus, and unites their organs in a common outcry against Protestant Evangelicals? Affinity of sympathies and antipathies can alone account for it. What else can account for the unity of voice? It is passing strange to find the calumnies uttered by men who claim the possession of the Spirit and the gifts of inspiration, responded to so heartily by men who believe in no inspiration, no Spirit, no God! The "arrows against Babylon," from the quiver of the *Morn-*

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ing Watch, have been well gleaned up by the infidelity of the age, and re-directed, with the same good-will as at the first, against Evangelical Protestantism,—that object, to so many, of common scorn, and, we may add, of common fear.

Let these words suffice. We have not written in ignorance or from evil report. We have noted our authorities as we went along. Let the matter be weighed. If it be of God, let us believe it. If it be not of God, let us condemn and shun it.

If the Apostolical Church in Gordon Square be right; if it be founded on inspiration; then, most certainly, we are fearfully,—nay, fatally wrong. We are guilty of resisting the Holy Ghost. We are worse than the Jews.*

If, on the other hand, we are right, and there be no inspiration in the matter, then the "Apostolical Church" is guilty of the most blasphemous pretensions that ever men could be chargeable with. They claim inspiration; and if that be not of the Holy Ghost, what can be more dishonouring to Scripture,—dishonouring to the name of Christ,—dishonouring to the whole Godhead?

The question is a serious one. Either we or they must be guilty of something very like the sin against the Holy Ghost. If we are right, they are blasphemers; if they are right, we are infidels.

It was in 1833 that Nicholas Armstrong said, "I tell you, a Church baptized with the Holy Ghost is the only Church that will be able to stand before the beast and before the infidel confederacies of the present day. This will make the infidels to tremble. One man baptized with the Spirit of God will shoot terrors like electricity, like lightning fires, through the breasts of twenty thousand infidels. Oh, the men of the press will be afraid to think of the man's name! they will be afraid to put his name upon paper; and the compromising churchman will tremble to see him walk the streets; and the infidel rabble will look up and feel that there is a God." It is just about twenty-two years since these words were uttered. All that time, there has been a Church professing to be baptized with the Spirit; yet it has not made infidels to

* In the *Morning Watch* of September 1832, there is an article entitled, "Mr Irving's Church THE Sign of the Times." Whether this article be by "inspiration," we do not know. It asserts that Christ was rejected by the Churches, and that the sign of this was exhibited in that day when Mr Irving and his flock were "cast out of that part of the great Babylon called the Church of Scotland." It further asserts that "all ecclesiastical history does not furnish a parallel instance to this remarkable transaction."—(P. 224). If this be true, then indeed are we worse than the Jews.

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tremble, nor struck its lightning terrors into twenty thousand breasts. Nay, one of their twelve apostles,—one who was baptized with the Spirit more than twenty years ago, and spoke by inspiration,—has been in Parliament these many years, and has often spoken there with an amount of sarcasm, and humour, and drollery seldom equalled; yet the infidels have not quailed before him. They delight to hear him. They hail his rising to speak. It is a much-relished treat to them. It is only men that fear God that have wondered, in listening to such oratory from an *inspired* apostle.

Art. II.—THE THIRD DAY.

It was on the *third* day, we are told (Gen. i. 9–13), that the new-created earth exhibited a platform prepared for fields and orchards, pastures and forests. Over all the wide spaces of the world, so recently cleared from the load of waters, verdure and fruitfulness might be seen on the third day—waving corn, and trees, on whose branches hung the ripening fruits. It was a day that manifested what earth might yield, furnishing such specimens as first fruits.

It was on the *third* day that Abraham lifted up his eyes in the early dawn (Gen. xxii. 4) and saw the hills of Moriah. On that third day, the astounding event which he had been slowly approaching arrived at fulfilment—Isaac was laid on the altar and then delivered. Ere that third day was over, Isaac and Abraham were rejoicing in the completed transaction and all its wonders. There had been a foreshadowing of the real offering up of One yet more precious than Isaac, who on the third day should burst the cords that bound him, and leave behind him a completed sacrifice.

It was not till the *third* day that Laban heard of Jacob's departure (Gen. xxxi. 22). Jacob had escaped; it was a matter decided, and beyond recall by the third day.

It was on the *third* day (Gen. xxxiv. 25) that the plot of Simeon and Levi reached its maturity. To them the third day ushered in the harvest they looked for; their plot had ripened.

Joseph predicted to the chief baker that the *third* day should end his uncertainty, bringing the decisive blow to his hope; while to the chief butler the third day was to bring the

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deliverance he desired, restoring him to his office at Pharaoh's table. And so it came to pass—"the *third* day, which was Pharaoh's birthday, he made a feast unto all his servants; and he lifted up the head of the chief butler, and of the chief baker, among his servants" (Gen. xl. 20).

When his brethren came down for corn, Joseph recognised them, and put them to the test. He put them in ward three days. By the *third* day he had completed his scheme, binding Simeon, setting the rest free, retaining their money, and more than all, reducing them to a remorseful and repentant remembrance of their treatment of himself (Gen. xlii. 17).

At the burning bush, Jehovah empowered Moses to ask of Pharaoh liberty for Israel to "journey *three* days into the wilderness" (Exod. iii. 18). This journey, which was to end on the *third* day after they set out, is often mentioned; thus v. 3, viii. 27. Its third day was to witness a sacrifice, perhaps a sacrifice of thanksgiving for completed deliverance. At any rate, like the offering up of Isaac on Moriah, the third day was to be the time of its completion.

It would appear that it was the *third* day after they had begun their march that they reached the Red Sea, marched through, and were for ever safe from the tyrant who sought their ruin.

It was, moreover, on the *third* day after their coming up from the Red Sea (Exod. xv. 22) that they found the well of Marah, the bitter waters. They had begun their experience of the desert and its hardships; but the *third* day helped to complete their sad taste of trials, while it also furnished, by its miracle of the waters healed, decisive proof that their God could turn sorrow into joy, the bitter into the sweet.

Nor should we omit that in Egypt, which they had now forsaken, it was on the *third* day that the terrific darkness reached its worst, and the dawn of light began (Exod. x. 22), affording Egypt a season of mercy once more.

Israel travelled onward to the mount of God. In the third month, *Sinai* was in sight,—that mountain in the valleys and plains of which they were to encamp so long. The Lord was there to give his law to them. He announced his purpose—"Be ready against the *third* day, for the *third* day the Lord will come down in the sight of all the people upon Mount Sinai" (Exod. xix. 11). Moses repeated the order, ver. 15,—"Be ready against the *third* day." And "it came to pass on the *third day, in the morning*, there were thunders and lightnings, ... and Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire." After that short

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period of suspense and expectation, what a result! Such a voice! Such a law! Such scenery! Such ever-memorable effects! That *third* appointed day could never be forgotten in Israel. It was a day of discovery and decision.

In offering their sacrifices, we find a law (Lev. viii. 17), that if anything of a thank-offering, or other peace-offerings, remained till the *third* day, then it must be burnt. The *third* day must witness the sacrifice totally consumed. The fire must have done all its work; in short, the offering must be over—it must by the third day be a thing past and done. So in xix. 6, 7, this same type is again brought forward, with this additional declaration,—that anything of the offering eaten *on the third day* should be reckoned abominable. The Lord was surely preparing a type of the resurrection of Christ on the third day, by this ordinance? And hence the peremptory order to have all that regarded the offering done and over by the third day. The third day is the time for remembering it as past, and rejoicing in its acceptance.

Not dissimilar to this injunction may be reckoned those we find in Numbers. In chap. xix. 12, the cleansing of one defiled by touching the dead must take place on the *third* day. On that *third* day the waters of separation must be applied. Is it not because the *third* day is the day of completion? So, again, at ver. 19, "The clean person shall sprinkle on the unclean on the *third* day."

It was thus, too, when they and their captives were to be cleansed after a day of battle. "Whosoever hath killed any person, and whosoever hath touched the slain, purify both yourselves and your captives on the *third* day" (chap. xxxi. 19). On that well-known day, they and their captives must be free from defilement, and in condition to appear freely in the camp before the Lord.

We may digress, in some sort, at this point, to shew how common this idea of finishing, attached to the third day, had become. There is a phrase used, Josh. iii. 4, "Ye have not passed this way neither since *yesterday, nor since the third day*" (*heretofore*). It is the phrase used in Exod. iv. 10 by Moses, "O my Lord, I am not eloquent, neither since yesterday nor the *third* day" (heretofore). It would seem that in common language the *third* day was employed as a term that marked something attained and reached. And so in 2 Sam. iii. 17, "Ye sought for David (in time past) *both yesterday*, and the *third day*." Altogether this phrase (תְּמוֹל שִׁלְשׁוֹם) occurs about twenty times.

It may be on account of this proverbial usage that we find

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Rahab saying, in Josh. ii. 16, to the spies, "Hide yourselves these three days;" on the third day finishing their concealment—though in their case there was a special reason for letting two or three days pass on.

But in Josh. i. 11, and iii. 2, we notice again the same selection of the *third* day as a time for accomplishing an enterprise. "Within three days ye shall pass over this Jordan." "After three days the officers went through the host,"—and then, lo! the waters divide as the ark approaches; Israel passes through; and the *third* day has brought them into Canaan!

It is by reference to this understood use of the third day that we see a fitness and significancy in the time of several occurrences, the mention of which seemed otherwise scarcely called for. In Josh. ix. 11, it is recorded that it was on the *third* day Joshua made the discovery of the Gibeonites having successfully deceived him. In Judg. xix. 4, the Levite abides three days at Beth-lehem-judah, and when the *third* day is over considers it time to return, for he has finished his business of reconciliation. In the case of Uriah, 2 Sam. xi. 12, it is on the *third* day that David is to send him back to Joab and the army, matters having reached a crisis; even as it was on the third day, apparently (1 Sam. ix. 20), that the lost asses of Kish, sought for by Saul and his servant, were found; the *third* day recovering what was missing, restoring what was taken away, bringing relief to anxiety, ending search, and labour, and care.

In Judg. xx. 30, we find that it was on the *third* day, that is, the third fighting-day against Gibeah, that Israel won their victory, and Benjamin fell. It was their Waterloo, after more disastrous days than Ligny and Quatre-Bras. That *third* day saw Gibeah in flames, and not more than six hundred men of Benjamin remaining.

Jonathan (1 Sam. xx. 19) selects the *third* day for meeting David at the stone Ezel: "Thou shalt *third-day* this (שִׁלַּשְׁתָּ), and come down diligently,"—that is, on the third day be careful to come.

David fled from Saul; the man that fled not from the army of the Philistines, nor from their giant-champion, hastes to escape from one of his own countrymen. It appears that it was on the *third* day of his flight (see 1 Sam. xxi. 5) that he reached Nob, and had his interview with Ahimelech—a melancholy interview resulting in manifold disasters. On that *third* day, then, David got the bread of the shewbread table for his hunger, and the sword of Goliath to revive his drooping faith by its remembrances. It was a day of refreshing to him, a day that dispelled fears and kindled hopes.

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It was on the *third* day that David and his warriors came to Ziklag (1 Sam. xxx. 1), and made discovery of the calamity that had fallen like a thunderbolt on himself and his followers. Ere evening of that third day, he had asked and obtained counsel of the Lord: "Pursue, for thou shalt surely overtake them, and without fail recover all." But yet more, we may remark, it was that *third* day, in the very act of discovering the smoking ruins of Ziklag, that David found out why the Lord had so ordered events, that he should be driven away from the Philistines so hastily (1 Sam. xxix. 10). Perhaps, as he rose up early to depart that morning, he had wondered, and tried to fathom God's ways; perhaps he continued musing on the deep designs of Providence all that day and the next, and only at the dawn of the *third* day did it burst upon him, "My God has all along been bringing me to this spot at the very crisis when I was needed!"

We read in 2 Sam. xx. 4, that it was on the *third* day ("within three days") that Amasa was expected to gather the men of Judah together.

It was on the *third* day of that awful pestilence which the Lord sent on Israel from Dan to Beer-sheba (2 Sam. xxiv. 13–18), that the angel appeared over Jerusalem, and the voice was heard (1 Chron. xxi. 15), "*It is enough, stay now thy hand.*" It was on that *third* day that David's intercession prevailed. It was on that *third* day that Araunah's thrashing-floor became an altar, and was consecrated as the future site of the great temple. On that day, Jew and Gentile met, David and Araunah, at one sacrifice,—and what a calm breathed over Jerusalem! What mild, sweet peace seemed spoken by every ray of the setting sun! What a blissful termination of a time of sorrow and sin!

In the days of Rehoboam (1 Kings xii. 12), we find his people coming back to him on the *third* day. On that day the decisive answer was returned.

We can almost imagine ourselves witnesses of the return of the sons of the prophets (2 Kings ii. 17), from their vain search after ascended Elijah. What a contrast to the *third* day's joy of Christ's disciples, who feared that their Master was for ever gone! The fifty sons of the prophets return to Elisha on the third day, and tell him that it is decided beyond doubt; Elijah is away! He is not here! He is ascended! They find Elisha waiting them under the palm-trees of Jericho, and he is not surprised at the result of their search: "Did not I say unto you, Go not?" Memorable three days to them, these had been! That search added to the proof of their master's

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ascension. Even so, in after days, the three days' lamentation of his disciples, and their seeking him in his tomb, were to help on the proof that he was risen on the third day.

Hezekiah is sick unto death, but is healed: "On the *third* day thou shalt go up to the house of the Lord" (2 Kings xx. 5). One who seemed entering the gates of death is restored to life; and it is the *third* day that witnesses his full restoration. On that day he praises the Lord before all the people, and all men see that he is not under the power of the grave and corruption. Is he not fitted to remind us of the Lord Jesus, raised up from the grave on the third day?

Not unlike to this is King Jehoshaphat's *third* day (2 Chron. xx. 25). Three days the spoil of defeated foes was before them; during three days they busily gathered it. It was on the third day that the prey was fully carried away, leaving them nothing to do but return to Jerusalem with songs of praise. That *third* day saw every man laden with rich plunder, ready to march homeward along the blissful valley of *Berachah*—the valley of thanksgiving.

It was not very far from this date that *Jonah* the prophet lived. Who does not know his wondrous history—his three days and three nights in the fish's belly? It would appear from Matt. xii. 40 (if, at least, we are to press the type as far as the words seem to warrant), that it was on the *third* day that Jonah was cast out again on dry land. As usual, the *third* day was the day that ended Jonah's suspense—and in this Jonah's case was intended to be typically prophetic of the resurrection of the Lord Jesus. But to this point we shall advert ere long.

We may next notice a reference to the *third day* in the prophet *Hosea;* in chap. vi. 2, he introduces repentant Israel saying, "After two days he will revive us; on *the third day* he will raise us up, and we shall live in his sight." Most critics are content here with saying that Hosea uses general terms, as we often say, "two or three days," when we mean a short time. Some go farther, and think he uses a metaphor from disease reaching its critical stage; and others fancy an allusion to the body in the grave, in a state resembling that of Lazarus, in John xi. 39. But keeping before us the passages we have been led to bring together, it cannot seem a matter of any difficulty. We feel convinced that the Lord had in view this grand event, the resurrection of Christ on the third day, in causing that form of language to be used in Israel. Israel was to be made familiar with the idea that the *third* day was a critical day. Hosea's use of the expression, therefore, is no more than an

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employment of the already current and proverbial phrase; only, it is to be remarked that he uses it when describing *resurrection.* He speaks of the resurrection of Israel in the latter days, under the figure of a body dying or dead, restored to health on the third day. Though he does not allude to our Lord's resurrection—that is not his theme—yet it was by such language as this that Israel was prepared to expect the Lord's rising again on the *third* day.

But we have more instances still. It was, no doubt, what we would call a fortuitous occurrence that Ezra (chap. vi. 15) should be able to tell that the "house was finished on the *third* day of the month Adar." But the designed significant use of the third day appears (chap. viii. 15) when at the end of three days, or on the third day, Ezra reviews the people, and finds out their real state. And so (chap. x. 8), "Whoever would not come *within three days,* all his substance should be forfeited." *Nehemiah* comes to Jerusalem. It is on the evening of the third day (chap. ii. 11) that, after resting, he surveys the walls and decides upon his plan of proceeding.

In Esther v. 1, it is "on *the third day,*" after a fast of three days and nights (iv. 16), that the queen puts on her royal apparel, enters the inner court, approaches the royal throne, and touches the golden sceptre, and finds favour for herself and her people. Memorable time! That *third* day was a day when clouds, thick clouds, were scattered, and joy and gladness burst forth as the sun in his brightness. Such a day might form a fit type of "the *third* day" of the Son of Man, when, after suspense, sorrow, anguish, fear, gloom, despondency, his sudden re-appearing poured in the brightest light of gladness into his followers' hearts.

We might here advert to a corroborative circumstance regarding the intimated significance of the *third* number. Occasionally (*derived from the use of the number in the matter of days?*) the third *month,* and the third *year* seem significant. Thus, it was at the end of the third month that Moses was exposed in his bulrush ark, and found by Pharaoh's daughter (Exod. ii. 2). It was at the close of three months that the ark was removed from the house of Obed-edom (2 Sam. vi. 11). David is offered three punishments, one to end on the third day, the other in the third month, the other in the third year (2 Sam. xxi. 13). It was in the third year (1 Kings xviii. 1) that Elijah was sent to end the famine. It was at the close of the third year that Absalom was reconciled to his father (2 Sam. xiii. 38). It was to be in the third year that the crop was to resume its usual luxuriant aspect, after a time of devas-

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tation (2 Kings xix. 29). But the most remarkable of this class of instances is that which we have in the history of Daniel. In the *third* year of Jehoiachim, Daniel is carried to Babylon; his time of education in his own land is ended. In the *third* year of Belshazzar (viii. 1) he gets his vision of the ram and he-goat, wherein he sees the final cleansing of the sanctuary. In the *third* year of Cyrus (x. 1) he sees his most glorious vision of the Son of Man, and looks down the vista of coming ages to the end of time, to the morning of the resurrection.

But to return to the *third day*. We think we detect the same implied significance that we have found in the Old Testament appearing in the New Testament on common occasions. It may be far-fetched to suppose that our Lord wished to mark out the *third* day as a day of relief, when he had compassion on the multitude, and fed them that evening (Matt. xv. 34). But there is, at all events, some meaning in John ii. 1, "And the *third* day was a marriage in Cana of Galilee." Other reasons can be assigned; but was not this one reason for particularising the *third* day, that it might be seen in Christ's history to bear the significance it has in Old Testament records? But more still: Christ is found in the temple on the *third* day (Luke ii. 46). We almost think there is here a foreshadowing of his disappearing for a time in the grave, sought for by sorrowing friends, found on the third day in rest and honour, and still at his Father's business. And this lingering reference to the *third* day appears in Acts ix. 9, when, at the close of that time, Paul recovers his lost sight, and sees a long-hid Saviour.

And now, let us at once set down the many passages in which our Lord and his apostles dwell upon the fact of his rising again on *the third* day. We have been drifting toward this point all along. Our investigations find their proper application in casting some light on this gospel prediction and fulfilment. In Matt. xvi. 21, Jesus began to shew his disciples "that he *must* go unto Jerusalem, ... and be killed, and be raised again the *third* day." Where is it foretold that Messiah must necessarily rise on the *third* day? In Matt. xvii. 23, "Jesus said unto them, The Son of Man shall be betrayed, ... and they shall kill him, and *the third day he shall be raised again.*" In Matt. xx. 19, "Behold, we go up to Jerusalem; . . . . . and *the third day* he shall rise again." It would seem from Matt. xxvii. 61, "This fellow said, I am able to destroy the temple of God, and to build it in three days," that his prophecy about his own resurrection on the *third* day had attracted notice, though misapplied by some. In Mark ix. 31, "He taught his disciples, and said unto them, The

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Son of Man is delivered into the hands of men, and they shall kill him; and after he is killed he *shall rise the third* day." And in x. 34, "Behold, we go up to Jerusalem; . . . . . and they shall kill him; and the *third day* he shall rise again." In Luke ix. 22, "The Son of Man *must suffer* many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be *raised the third day.*" The question again occurs, where is it foretold that Christ *must* rise the *third* day? Is it foretold in the Old Testament? or is it a revelation of Christ about himself? In Luke xviii. 33, "They shall scourge him, and put him to death, and *the third day* he shall rise again." And how full of meaning those words of his, recorded in Luke xiii. 36, "I do cures to day, and to-morrow; and the *third* day I shall be perfected," (*i. e.*, fully installed into office, a priest every way ready to save). Is there not here a manifest pointing to Old Testament usage in regard to the *third* day as a day of finishing and decision? And may it not suggest that the third day's being a day of decision was the reason why it was selected for the Resurrection? So again, Luke xiii. 37, "Nevertheless, I must work to-day, and to-morrow, *and the day following.*" Here is the proverbial use of the *third* day; but in this clause he uses it as the decisive day in regard to his work being brought to a period; "for it cannot be that a prophet perish out of Jerusalem." We advert to this clause simply with the view of shewing our Lord's reference in it to the proverbial import of the *third* day. In Luke xxiv. 7, the *angels* say, "Remember how he spake unto you when he was yet in Galilee, The Son of Man *must* be delivered into the hands of sinful men, and be crucified, and the *third* day rise again." And so, ver. 46, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead *the third day.*" How often that "*third* day" occurs! And to draw to an end,—in John ii. 19, 21, "Destroy this temple, and *in three days* I will raise it up. But he spake of the temple of his body." John was directed by the Spirit carefully to preserve this one additional reference of the Lord to his *third*-day Resurrection. And Paul is guided also by the same infallible Spirit, 1 Cor. xv. 4, to narrate,—"And that he was buried, and that he rose again *the third day, according to the Scriptures.*" Does this closing testimony imply that *the Scriptures* had foretold the *third* day, as well as that Messias would rise again some day? "*According to* the Scriptures" seems to extend to the whole sentence.

It may be that the number *three* had no more meaning attached to it than merely what would be implied in "a *three-*

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fold cord is not easily broken." Two are better than one, and three stronger still, (Eccl. iv. 9–12). Some would be inclined, however, to go further, and imagine a designed though hidden allusion to the Trinity. As to this, we say nothing. It is not needful for our purpose. It is enough for our end to have brought forward the facts of the case as to the *third*. The use of שָׁלִישׁ for a *leader*, and of שָׁלִישִׁים (Prov. xxii. 20) for "excellent things," seems to point at some idea of pre-eminence or superiority in the case of the *third*. We might adduce also the use of *three*. The three feasts in Israel; the three cities of refuge on this side Jordan, and three cities of refuge on the other; the three men from each tribe that surveyed the conquered land under Joshua; the three almond-like ornaments on the branches of the candlestick, which had three branches on each side, and the shaft shooting up; the three oxen under the brazen sea, looking northward, the three looking southward, the three looking eastward, the three looking westward; Elijah's pouring water on the altar three times; Joash shooting the arrow three times; David's three mighty men; Christ's three favoured disciples; the three measures of meal; Peter's vision three times—all these, and many others, might be adduced as curious in themselves, and incidentally bearing on our object.

But we are satisfied to conclude with this summary of what we think we have ascertained. 1. It is a phenomenon, in Jewish history, that very many remarkable events occurred on *the third* day. 2. This fact, connected with their proverbial use of "yesterday, and the third day," or "to-day, to-morrow, and the day following," seems to intimate that the historians who record that such things happened on the third day were directed to do so because of there being an implied significancy in the time. 3. The leaving nothing of the peace-offering unconsumed after the third day, and the application of the purification on the third, as well as the personal type of Jonah, all seem to say that these things at least typified that the great Sacrifice and Surety would end his work most completely when the same remarkable third day arrived. 4. Connect our Lord's words with the types, and with the manifold references to the third day throughout the Old Testament, and we seem led to conclude that there is to be found in very many of these instances where occurrences were so ordered as to fall on the third day, a secret prophetic hint of some great third-day event afterwards to occur. 5. Everywhere, we have seen, the third day is a day when events come to a point,—a day of crisis,—a day when processes arrive at their result,—a day of development,—a day of issues,—after previous suspense and

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doubt, in most cases, and after toil and effort in others. Accustomed as we are to connect the third day with the resurrection of the Prince of Life, we are apt to overlook the interesting fact that that event throws back its light on not a few occurrences of previous date, which can now be discerned as obeying some secret law in letting their wave break and sink down at the third heave.

ART. III.—THE EPISTLE TO THE HEBREWS.

THE regular commentators on Scripture—such as Calvin, Clarke, Whitby, Henry, Scott—have all done their part on this Epistle; and with various success. The reader will judge for himself. They may all be consulted with advantage, more or less. But it is from the *special* commentators, who take up particular books of Scripture, that we gather most, either critically or practically.

It is many years now since we read the work of an old Reformation-divine on the Hebrews,—Edward Deering, who died in 1576. It is a book little known, but rich in scriptural truth and the simple exposition of the olden time.

After that, there were several smaller works upon the Epistle; but none of note, till Dr Owen wrote his elaborate exposition. That work stands still at the head of all commentaries on the Hebrews. It is a mighty work in its learning, its expository sagacity, and its sound theology. It can afford the many deductions which have been made from it on the score of prolixity and heaviness. No student of the Epistle can neglect it; no student of theology but ought to avail himself of it.

Braunius, in his quarto commentary on this Epistle, has bestowed much learned labour on it,—in some respects in the same direction as Owen had done. He has given most valuable illustrations of its meaning from sacred antiquities and Rabbinical stores, assailing, in the course of his exposition, Socinian errors and Socinian glosses.

Maclean, a Baptist minister, in the end of last century, published *A Paraphrase and Commentary on the Epistle to the Hebrews,* which has won a good report for sagacious criticism and sound interpretation. It may be read with profit, though with some deductions.

Boehme, a German scholar, took up the Epistle some thirty years ago, and wrote a critical commentary, in a thick octavo

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volume, marred with rationalism, and not greatly helpful even in its criticism.

Moses Stuart, of Andover, has given us undoubtedly one of the best critical works upon the Epistle in modern times. It, like his other works, borrows much from Germany, both of good and evil. Yet it is certainly of no mean value.

The Duke of Manchester, then Lord Mandeville, published his *Horæ Hebraicæ* in 1835. It is a fragmentary work, extending only to the beginning of the 4th chapter, and not perhaps thoroughly critical. But it is the result of vast and varied reading. It is the production of a mind of no inferior order,—refined, ingenious, and, above all, devout and spiritual.

More lately we have had from Germany *Ebrard's* commentary. This has been by many much more highly estimated than we think it ought to have been. It contains, besides, many most unsound and dangerous statements. It ought not to be read without caution,—all the more that the author is not an avowed rationalist, but very much the opposite.

Then there comes a precious little work, published last year, by one now with the Lord, entitled, *The Epistle to the Hebrews Compared with the Old Testament.* This we have already noticed, so that we do not need to recur to it again at any length, further than to repeat our commendation, and the expression of our desire that it may be widely spread abroad, and that, as was the writer's earnest wish, Christ may through it be glorified, and his Church on earth edified.

Then we have Mr Tait's work, which was published first some years ago; but is now republished, with additions.* It is truly excellent, and, in general, most satisfactory in its expositions. We cannot acquiesce in all the author's conclusions, but we do not on that account the less prize the book, which will be found very profitable. We do not, for instance, accord with his exposition of the cherubim, — the "four beasts," as representing the four ministries under the gospel. We have often heard this idea from members of the "Apostolical Church," in Gordon Square, London; but we never could obtain from them any evidence of what they so constantly affirmed. Nor does Mr Tait supply us with any proof to this effect. Surely it is not the ministers of Christ only that are "redeemed"—and "made kings and priests"—and honoured with "reigning on the earth" (Rev. v. 9, 10). With his remarks on Calvinism, in the Introduction, we cannot agree; but this is not the place to argue the point. As little

* See our last Number, p. 91.

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can we sympathise with his defence of the curses in the Athanasian Creed. To pronounce a person cursed for not believing *the words of a man,* is beyond the authority of the Church, not to say more. Nor do we accord with his views on baptism; nor think he has quite correctly stated the doctrine of the Westminster Catechism; for, after quoting the words of that Catechism, he adds, that it teaches us that, by baptism, we are "engrafted into Christ;" whereas the Catechism in question only says that baptism "*signifies and seals* our engrafting into Christ." To perform a thing is not the same as to "signify and seal" the performance of it.

But we wish rather to quote some passages which may give a specimen of the book, than dwell on points in which we do not agree with the author. We take those which bear upon our own province, and which may be useful to our readers. Thus he writes of the new heavens and earth:—

"We must not suppose, from the expression, 'shall perish,' that the heavens and earth are to be annihilated. St Peter uses the same expression, in speaking of the heavens and earth before the flood: he says that they were overflowed with water and 'perished.' But his meaning is, that they underwent a change. And that the same is the meaning of the expression before us, is manifest from the words that follow, 'as a vesture shalt thou fold them up, and they shall be changed.' On the subject of this change let us refer to St Peter again. He tells us, 'that there shall come in the last days scoffers, ... saying, Where is the promise of his coming? . . . . all things continue as they were from the beginning of the creation.' To this impious scoff he answers that it is founded on a lie; that there has been a change, and that there shall be a change again. There was a change, he says, when the heavens and earth which had been in the days of Adam, passed away by water, in the days of Noah. And there shall be another change, he proceeds to say, when 'the heavens and earth which are now,' and have been since Noah's flood, pass away by fire in the dreadful day of the Lord. But shall they be destroyed utterly? Let St Peter answer. 'Nevertheless we, according to his promise, look for *new heavens and a new earth,* wherein dwelleth righteousness' (2 Peter iii. 13). There are three states, then, of the heavens and earth. There were heavens and there was an earth from Adam to Noah; and these, at God's command, passed away by water. But the water did not destroy; the earth, at the same command, lifted its head again, and the heavens smiled once more. We dwell on that earth and underneath these heavens. But they also shall pass away, for they are 'reserved unto fire, against the day of judgment.' And then, out of the fire, at the command of the Eternal, as formerly out of the water, shall new heavens appear, and a new earth raise its head. On that new earth shall Jesus plant his throne, and under these new heavens shall he sway his righteous sceptre. In that new earth, as all the prophets witness, there shall be nothing to hurt nor offend, for it shall be filled with the knowledge of his glory, as the waters cover the sea. And from the rising of the sun, which performs its circuit in these new heavens, to the going down of the same, his name shall be exalted. Such are the changes of the creature. 'But Thou,' says the Psalmist, addressing Christ, unaffected by any, 'remainest the same' through all."

On this point Mr Tait writes again in another place:—

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"God, as we have already seen, shall bring the heavens and earth out of the fire for which they are now reserved, as in the days of Noah he brought them out of the water. 'Behold,' he says by Isaiah, 'I create new heavens and a new earth, and the former shall not be remembered, nor come into mind' (Isa. lxv. 17). 'I saw,' says St John, 'a new heaven and a new earth, for the first heaven and the first earth were passed away' (Rev. xxi. 1). That new earth shall be inhabited; we read expressly in the Book of Revelation that the devil shall be cast into the bottomless pit, 'that he may deceive the nations no more' (Rev. xx. 3). And in consequence of the destroyer being chained, the moral and spiritual condition of these nations shall be very different from what it now is. 'We look for a new earth,' says St Peter, 'wherein dwelleth righteousness' (2 Peter iii. 13). And God himself tells us by Isaiah – 'They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. xi. 9). Palestine shall then be the royal nation, and Jerusalem its capital, the royal city of the world. And the seed of Abraham shall be honoured of God to instruct the world in the knowledge of his name. 'It shall come to pass in the last days,' says Isaiah, 'that the mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it.' As they flow unto it, they shall say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem' (Isa. iii. 1–5). And delivered from a deceiving devil on the one hand, and taught, on the other, to beat their swords into ploughshares, and their spears into pruning hooks, and to know and love and serve the Lord their God, the nations shall be at rest and in quiet, and the whole earth shall break forth into singing. Such shall be 'the world to come,' this earth in the regeneration, when it has become God's kingdom, a place where his name is hallowed, and in which his will is done as sincerely, perfectly, and constantly as now it is done in heaven."

On a cognate subject he thus speaks with regard to the future rest:—

"This language, moreover, is another proof of what was stated in the last lecture, viz., that the place of Christ's rest is Canaan. God kept the Sabbath of creation on earth (for there is no division of days in heaven); and its locality was Eden. Christ, in like manner, shall keep the Sabbath of redemption on earth; and its locality shall be Canaan. The Shekinah glory abode on the bowers of Eden, while the Creator contemplated his finished work. And the same Shekinah shall abide on the towers of Mount Zion and on the palaces of Jerusalem while Christ rests in his love over a redeemed world. Man was privileged to keep the Sabbaths of creation in the presence of his God, for Jehovah came down into Eden in the cool of the day, seeking the society of his creature (Gen. iii. 8). And man shall be privileged to keep the Sabbath of redemption in the presence of Christ, for the tabernacle of God shall be with men, and they shall be his people (Rev. xxi. 3). But there is this blessed difference: sin and Satan broke up the rest of creation, and parted man from his God. But neither sin nor Satan shall break up the rest of redemption. The harmony which Christ by his blood and Spirit has restored between God and his believing people shall endure through eternal ages, as the throne of the Eternal himself. May God grant that his everlasting joy be ours!"

The following statement on the inspiration of Scripture is worth quoting:—

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"This expression is not to be passed by; it contains the testimony of an inspired apostle to two most important truths. We learn from it, first, the plenary inspiration of the holy Scriptures; they are the words of the Holy Ghost. It is not an uncommon opinion, that the inspired writers were merely kept from error in the execution of their honourable task. But such an idea lowers the dignity of the Divine Word exceedingly, making it, in fact, cease to be divine. How very different is the testimony borne to it in the text! St Paul is quoting the words of David, and yet he tells us that 'the Holy Ghost saith.' He declares the same thing in another place, calling it 'the word of Christ (1 Col. iii. 16). And Christ confirms his servant's testimony. He repelled the charge of blasphemy in the days of his flesh, by a reference to an apparently accidental phrase in the Psalms, adding these remarkable words, 'the Scripture cannot be broken' (John x. 34-36). It is most important that our minds be established in this truth. For just in proportion to our confidence in holy Scripture, and veneration for it, as the book of the law of the Lord, shall we be disposed to devote our nights and days to meditation on its sacred contents."

Our last quotation is regarding the kingdom of the true Melchizedec:—

"Following faithfully the exposition of St Paul, we meet with Jesus, the true King of righteousness and peace, in 'MELCHIZEDEC, KING OF SALEM.' 'There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots;' 'the man whose name is the Branch, shall sit and rule upon his throne' (Zech. vi. 12, 13). 'With righteousness shall he judge the poor, and reprove with equity for the meek of the earth:' 'righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.' The prophet then describes the righteousness and peace of his kingdom. 'The wolf' in that day, in his magnificent language, 'shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.' 'The cow and the bear shall' also 'feed; their young ones shall lie down together: and the lion shall eat straw like the ox.' Yea, 'the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.' A voice from the oracle proclaims, 'They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. xi. 1-9). From this amazingly clear and distinct prophecy we learn many things. We learn that the earth shall be the seat of Messiah's kingdom; the earth inhabited, as now it is, by men, women, and children, by beasts and creeping things. But there shall be this blessed difference: it shall be filled with the knowledge of the Lord, and sin shall be driven out of it. He who shall pass through it on that day shall see the ground beneath him diversified in hill and dale, the skies above him, the air surrounding him, all as now they are; he shall look also on the same human countenances, the same forms of man and beast. But yet all shall be different. Every human heart, every human family, every human society, shall then be the abode of righteousness and peace, and even the instincts of the animals shall be changed; harm and mischief from one creature of God to another shall be a thing unheard, yea, unconceived of, from the rising of the sun to the going down of the same. The earth's present history, if remembered at all in that day, shall be remembered only as a frightful dream. The true Melchizedec shall then have taken his seat, and his omnipotent fiat shall have made 'all things NEW' (Rev. xxi. 5)."

With the above quotations and remarks we leave these two

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excellent volumes. Though from some statements we differ, yet with by far the greater part of these expositions we cordially agree.

Art. IV.—THE FULNESS OF THE GENTILES, AND ISRAEL'S SALVATION.*

In the eleventh chapter of the Romans, the apostle takes up at length the state of his own nation, and expounds fully God's purposes regarding them. He sets out by telling us that God has not "cast away his people," however much appearances might lead us to suppose that he had really done so. He shews us, first, that even in their present circumstances there are plain marks to shew us that he has not rejected them; for even out of them, unbelieving as they are, he is calling a remnant according to "the election of grace." He shews us, moreover, that through their fall salvation has come to us Gentiles, so that in one sense it might be said that their very unbelief had proved a blessing to us. Next, he shews us that we Gentiles are but a wild olive-tree after all; and that we owe all our nourishment, and all our fruit, to our being graffed into the good olive-tree. Lastly, he announces the truth, that there is a time coming when not a "remnant" of Israel only, but "all Israel shall be saved" together; when their mighty Deliverer, even their Messiah, whom their fathers pierced, shall come out of Zion, and shall turn away ungodliness from Jacob.

The apostle has taken peculiar pains to make all this clear, to explain exactly how we stand towards Israel, and how Israel stands toward us,—in order, as he says, to prevent us from being wise in our own conceits, to prevent us from glorying over Israel, and boasting ourselves the natural branches, and also from supposing either that their blindness is to remain for ever, or that our privileges are secured to us beyond the power of change. "I would not, brethren," says he, "that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened to Israel until the fulness of the Gentiles be come in."

Before entering on the passage, let us consider the meaning of two expressions which are not always correctly understood,—the first is, the term "mystery;" and the second is, the expression, the "coming in of the fulness of the Gentiles."

* See especially Rom. xi. 25, 27, as the basis of this article.

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In Scripture language the word "mystery" does not mean usually, as it does with us, a thing beyond our comprehension; it merely means a thing not hitherto revealed. It signifies some sacred thing which has long been kept secret, a thing not merely unknown to human reason, and known only by the revelation of God, but also that which may have been in part revealed, but which has not been understood, till cleared up by a more explicit declaration, or by the opening out of the events themselves which it concerns. The term "mystery" occurs very frequently in the New Testament (about thirty times), and in all these instances it has the same general signification. Let us notice a few examples. Matt. xiii. 11, "Unto you it is given to know the *mysteries* of the kingdom," &c., *i. e.*, the secrets,—or, speaking after the manner of men, the cabinet secrets of the kingdom, whether there were anything *mysterious* (in our sense of the word) about them or not. Eph. i. 9, "Having made known unto us the *mystery* of his will,"—*i. e.*, those purposes which had before been kept secret. 1 Cor. xv. 51, "Behold, I shew you a *mystery;* we shall not all sleep, but we shall all be changed,"—*i. e.*, behold, I tell you a thing hitherto kept secret, or at least but imperfectly revealed. Rev. x. 7, "In the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished,"—*i. e.*, God's volume of mysteries or secrets is completed; the storehouse of divine secrets, which this earth's history has furnished, is henceforth to be laid open, and we shall no longer, as hitherto, see through a glass darkly, nor catch but hasty glimpses of its deep-veiled glory, having all things fully unveiled, and seeing God as he is, and all things as they are. Rev. xvii. 5, "Upon her forehead a name was written, *Mystery*, Babylon the great,"—*i. e.*, on her forehead was a name written which contains the whole dark secret of her character and history. From these examples, we gather that the term "mystery" does not refer to the incomprehensible nature of the thing spoken of, or to our incapacity for comprehending it,—but simply to its not having been as yet discovered or revealed. We shall see immediately how the apostle applies it here.

The Jews, chosen of God as his peculiar people, gathered out of an idolatrous world, had in former days taken up the fond and presumptuous hope that they alone *were*, nay, that they alone *could* be God's favourites, and that the heathen were never to be admitted to a share of their privileges, but were for ever to remain excluded from his favour, as if beings of another race, if not creatures of another Creator. Hence

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arose their stubborn and unbelieving reluctance to admit the doctrine that the Gentiles should be made sharers of those privileges which Messiah was to bring. They could not think of stooping from their elevation, to give the hand of equal fellowship to the outcast Gentile, or to receive into their brotherhood the uncircumcised and the unclean. Thus God's purpose of calling the Gentiles to be fellow-heirs with them, was to them a mystery, a thing which had not been fully made known to them, and which required to be yet further revealed. And so it is expressly called by Paul (Eph. iii. 3–6), "*By revelation* he made known unto me the *mystery*, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be FELLOW-HEIRS, AND OF THE SAME BODY, and partakers of his promise in Christ by the gospel." The Jewish dispensation then passed away, and God's secret with regard to the calling of the Gentiles was fully disclosed by the introduction of the Gentile dispensation, or "the times of the Gentiles." But now there comes another "mystery," another secret, regarding which Paul says to the Gentiles, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits." And this secret is, the conclusion of the times of the Gentiles, and the taking away of Israel's blindness, and their universal salvation,—"blindness in part hath happened to Israel until the fulness of the Gentiles be come, and so all Israel shall be saved, for there shall come out of Zion the Deliverer."

But how is this a "mystery," a secret? Does not all prophecy, from Abraham to Malachi, abound with declarations of the final prosperity and pre-eminence of the seed of Abraham? Do not Isaiah and Jeremiah, Ezekiel and Hosea, especially labour with the theme of Israel's future glory? How is it, then, a mystery? We ask, why was the calling of the Gentiles a mystery to the Jews? Surely prophets had predicted this in language plain enough to be understood by all who were willing to be taught, and yet to the Jews that was still a mystery. And why? Because they were slow of heart to believe what the prophets had spoken. Into this very mistake the Gentiles are admonished to beware of falling. Against this perversity of feeling they are warned by the apostle, and to prevent any mistake upon the matter he is at much pains to open up to them this mystery.

The second expression in these verses which requires some explanation, is the term "fulness of the Gentiles." What, then, is meant by the "fulness," or "filling up," or "complete

number of the Gentiles?" It can only have two meanings,—it must either mean the filling up of the Gentile election during what our Lord calls the times of the Gentiles—the accomplishing of the number of the elect; or it must refer to the conversion of the whole world, when the glory of the latter day shall dawn. The comparison of a few passages of Scripture, and especially of the context, will shew that it can only refer to the former, and that it means the filling up of the election from among the Gentiles during the present day of grace.

(1). If we compare the expression here, "blindness in part is happened to Israel until," &c., with the 11th and 12th verses, or, in general, with the whole chapter, it will appear plain that this blindness of Israel began when salvation came to the Gentiles, when the riches of the world began to be gathered in; which expressions plainly allude to the same period which is spoken of as the fulness of the Gentiles. Moreover, it seems obvious from this expression itself, as well as from the whole drift of the apostle's argument, that this blindness was as it were waiting for its removal, for the completion of a process among the Gentiles which was to go on all the time this blindness continued; that the blindness of Israel and the filling up of the Gentiles were to run parallel with each other—to commence, to go on, to conclude together—exactly as our Lord predicted, "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). The blindness of Israel, and the treading down of Jerusalem, evidently refer to the same period; and the fulness of the Gentiles, and the fulfilment of the times of the Gentiles, as plainly refer to the same also.

(2). Our second reason for making the expression, "fulness of the Gentiles," refer to what is going on just now, and has been going on for ages among the Gentiles—the accomplishing the full number of the elect—is, that the conversion of Israel is always spoken of as going before the conversion of the world, not as coming after it; that it is not they that are to be blessed in the nations, but all nations to be blest in *them*. For what says the apostle in this very chapter, verses 11, 12, 15, "If the fall of them be the riches of the world, how much more their fulness; if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—*i. e.*, if their fall has brought salvation to the world, much more shall their fulness bring it; if their casting away brought favour to the Gentiles, shall not their restoration be life from the dead—life to a dead world?

(3). Our third reason for thinking that the fulness here

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spoken of does not, and cannot mean the future conversion of the world is, because God has foretold that they themselves are to be God's messengers for bringing in all nations, so that they must first be brought in themselves. Read Isaiah lxvi. 19, "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Read again Isa. lx. 1–3, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. *For, behold, the darkness shall cover the earth, and gross darkness the people;* but the Lord shall arise upon thee, and his glory shall be seen upon thee. And (then) the Gentiles shall come to thy light, and kings to the brightness of thy rising." Again, xxvii. 6, "Israel shall blossom and bud, and fill the face of the world with fruit." Again, Ps. cii. 13, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come." Ver. 15, "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." From these passages, and many more which might be added, it is plain that Israel is to be *the means of the world's conversion*, and of course their blindness must have departed from them before the world's conversion and not after it. The departure of their blindness is the conclusion of the coming in of the Gentile fulness, and the commencement of the world's glorious deliverance and salvation.

Taking, then, the meaning which we have thus endeavoured to attach to the words of the apostle, we would give the whole passage in the following paraphrase:—

"I would not, brethren, that ye should remain in ignorance of this truth which has been long kept secret from you,—a truth which may humble you, and prevent you boasting yourselves against the natural branches, and being wise in your own conceit. I would not have you ignorant of this secret, that this partial blindness of Israel is only for a time, a set time, and that as soon as God shall have accomplished to visit the Gentiles in order to *take out* of them a people for his name, which is the object of the present Gentile dispensation; as soon as the times of the Gentiles have been fulfilled, *then* blindness shall depart from Israel, then God shall graff them in again to their own olive-tree, then all Israel shall be saved; for then shall the Deliverer come out of Zion and turn away ungodliness from Jacob; this is my covenant with them, my everlasting covenant ordered in all things and sure, the word which he commanded to a *thousand* generations, the covenant he

made with Abraham, and the oath unto Isaac, and confirmed unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

Having thus endeavoured to shew the meaning of the passage before us, by the comparison of other parts of Scripture, let us now seek to draw from it those peculiar truths which it suggests.

I. Learn God's unchangeable favour towards the Jews. They are still precious in his eyes,—the seed of Abraham his friend, and therefore beloved for their fathers' sakes. God's purposes change not, his covenant abideth sure for ever; and in that covenant Jehovah is pledged to be peculiarly the God of Abraham, of Isaac, and of Jacob, and of their seed to a thousand generations. Many, yea innumerable are the promises which God has given to them. You cannot open a page of Scripture but you find in it some expression of God's love to his chosen people, some rich and abundant promise. Glorious things are spoken of them, the people of God; glorious things, indeed, which have never yet been accomplished, but which shall yet be all fulfilled, when, according to the words of the prophet, they shall return and serve David their king in the latter day.

Were it not for these promises, where would they now have been? Long ere this they would have been consumed from off the face of the earth, and been found no more among the nations. But these promises, this everlasting covenant upheld them. Not that they knew it, or that they were leaning upon these as their strength, but Jehovah knew them, and not one jot or tittle could pass away. Therefore it was that they have endured such fiery trials, such overwhelming miseries, and yet remained secure. These promises held them fast, and bound their roots as with a band of iron and brass that they could not be consumed. And all along during these 1800 years have they lived without a city, without a temple, without a priest or king,—scattered and peeled, persecuted and trodden down; yet all the while maintaining a mysterious solemnity of character, and exerting a strange and unaccountable influence upon the affairs of nations. "A nation," to use the words of Croly, "that living shall die, and dying shall live; that trampled on by all, shall trample upon all; that bleeding from a thousand wounds, shall be unhurt; that beggared, shall wield the wealth of nations; that without a name, shall sway the councils of kings; that without a city, shall inhabit all kingdoms; that scattered like the dust, shall be bound together as

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the rock; that perishing by the sword, by chains, by famine, by fire, shall be imperishable, unnumbered, glorious as the stars of heaven."

The past history, the present circumstances,—above all, the future prospects of Israel, all testify to us God's unchangeable favour towards them. "How shall I give thee up, Ephraim? how shall I make thee as Admah? how shall I set thee as Zeboim?" &c., are words which describe to us God's love and pity towards them, even in their present state of unbelief and darkness. Still he is a father to Israel, and Ephraim is his first-born. And the words of the apostle in the passage before us tell us how he is waiting as it were anxiously for the fulfilment of the times of the Gentiles, that he may take his beloved Israel and press them to his bosom once more,—that he may "rest in his love, and rejoice over them with singing;" for he has engraven her upon the palms of his hands, and her memorial is continually before him. They are beloved for their fathers' sakes. His covenant is sure to them for ever. They are still God's goodly vine, his chosen olive-tree, whose fruit is yet to shake like Lebanon, and whose branches are to gladden the nations with their shadow. His gifts cannot be revoked, his promises cannot be recalled. "I am thy shield and thy exceeding great reward," was his pledge to Abraham and his seed for ever; and Abraham's posterity to the latest generation shall yet experience his unchangeable favour and fidelity. Canaan was made over to Abraham and his seed for ever; and it was in Abraham's line that pre-eminence among the nations was by God's own deed entailed; and it shall yet be seen that God's gift was not for a day. From the first, the Jews were peculiarly the chosen of God, selected by himself out of the nations; and to the last shall they continue distinguished in privilege above all, a chosen generation, a royal priesthood, an holy nation, a peculiar people, "for the gifts and the calling of God are without repentance."

II. Learn our duty to shew peculiar favour to Israel. God favours them, and why should not we? God's eyes are upon them for good, and why should not ours be the same? And, moreover, God has promised to bless those that bless them, and threatened to curse those that curse them. He has chosen Israel for his peculiar treasure; and he that toucheth them, toucheth the apple of his eye. He will shew himself favourable to all those that favour his Israel, and be gracious to those that take pity on his people. Many a nation in time past has received a blessing, because they favoured Zion; but what nation ever prospered that oppressed her? Egypt was

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scourged with judgment, because she oppressed her; Edom was cursed and plagued, because he remembered not the brotherly covenant; Assyria was broken, because she overflowed Immanuel's land; Babylon was brought low, because she held her in captivity; and yet shall mystic Babylon, mother of harlots and abominations, receive her awful recompence for the blood, the torture, and the imprisonment of the persecuted Jew. It was an infidel king that said, "Meddle not with these Jews, for no man ever touched them and prospered." And thus has Jerusalem been, according to the word of Zechariah the prophet, "a cup of trembling to all people round about; a burdensome stone for all people; and all that burdened themselves with her have been cut to pieces."

Let us, then, see how strong a claim upon our interest has the slighted Jew. Whether we consider their past history or their future prospects, how deeply ought we to feel concerned in them! Whether we consider the duty of favouring those whom God favours, or the blessings which he causes to abound to those who seek the welfare of Israel, or the curses with which God has threatened those who tread down his people;—whether we consider the blessings which have flowed from them to us, and how their fall has been our rising and fulness, or the predictions which prophets have given us regarding the way in which the salvation of the whole world depends upon Israel, the manner in which the destinies of the world are represented as hanging upon them;—whether we consider their once high dignity, as those to whom pertained the glory and the covenants, or their present misery, and degradation, and melancholy unbelief, as a nation scattered and peeled;—whether we envy them as the kinsmen of Christ, according to the flesh, or pity them as the murderers of the Lord of glory,—let us be persuaded to shew favour unto Israel, as the Lord has shewn her favour; let us awake to a more intense and solemn interest in her cause; let us pity her; let us pray for her; let us seek to do something in her behalf,—for it is written, "Pray for the peace of Jerusalem; they shall prosper that love her." It is in one of the letters of good old Samuel Rutherford that we find the following striking sentences, to which we would do well to take heed:—"I have been thinking much," says he, "of the incoming of the Church of the Jews; pray for them; when they were in their Lord's house, at their father's *side*, they were longing for the incoming of their little sister, the Church of the Gentiles. . . . That were a glad day to see us and them both sit down to one table, and Christ

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at the head of the table. Then would our Lord come shortly with his fair guard to hold his great court."—(P. 439.) "Oh, to see the sight!—next to Christ's coming in the clouds, the most joyful; our elder brethren the Jews fall upon one another's necks and kiss each other; they have been long asunder, they will be kind to one another when they meet. Oh, day, oh, longed for and lovely day dawn! Oh, sweet Jesus, let me see that sight, which will be as life from the dead, thee and thy people in mutual embraces!"—(P. 450.)

III. Learn the greatness of our privileges, and the greatness of our responsibility. We have come in place of God's beloved Israel; we have been adopted into their family, and made partakers of their privileges. We are now to God what Israel was in the days of old, and is yet to be in the time to come. We, a wild olive-tree by nature, have been graffed into the good olive-tree, to partake of its root and fatness; and now of us, the spiritual Israel, it is said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Oh, what a privilege, what a prerogative, what a glory is ours! "Behold what manner of love the Father hath bestowed upon us, that *we* should be called the sons of God." We who were by nature children of wrath,—aliens from the commonwealth of Israel, and strangers from the covenants of promise! We who were by nature Gentiles, that knew not God! Oh, how strange, how striking, that we should be taken in the room of God's chosen vine, his goodly olive-tree, his favoured Israel; and while their sanctuary has been left desolate for 1800 years, that we should have our sanctuaries, our privileges, our glory in the midst of us! And such a glory!—"the glory as of the only-begotten of the Father, full of grace and truth." We have no land, indeed, like the land of Canaan, for we are strangers and pilgrims upon earth,—but the land that is afar off is all our own. No earthly city, like that of old, whither the tribes of God went up,—but "we have a city which hath foundations, whose builder and maker is God." No material temple, with its marble walls, its golden courts, its breathing incense,—but we have "a building of God, an house not made with hands, eternal in the heavens," where the Lord God Almighty and the Lamb are themselves the more than temple. No flowing Jordan blest by God, and hallowed with the remembrances of patriarchs and prophets,—but "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." No David or Solomon as our visible king,—but ours is the King in his beauty, he who is fairer than the children of men; he for whom David's

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throne and Solomon's were upreared, and shall be upreared again.

What privileges have been bestowed on us,—what a glory is ours! And oh, that we, the Gentile Church, would learn to know the greatness of that responsibility which we lie under to Him who took those blessings from his chosen Israel, and gave them so freely, and continued them so long with us, the far-off, the unbelieving, the idolatrous Gentile!

IV. Let us learn the danger of being puffed up with our privileges. "Be not high-minded but fear," says the apostle; "be not wise in your own conceits." The Gentile Church has been too much given to be forgetful of her true situation. She has forgotten too much that she is but occupying the place of another. She has forgotten that she is but Leah, substituted in the place of her whom Jacob most desired,—not Rachel the beloved wife,—the wife of youth; that she is the adopted child, not the child of promise. She seems to think it impossible that her privileges should ever be taken from her. Let us beware of such pride and presumption,—let us see in our circumstances, as mere graffs, not natural branches, much to keep us humble, and much to keep us watchful. Let us see in the history of Israel the guilt and madness of trusting to privileges, and fancying that God's favour must continue with us; for if God spared not the natural branches, let us take heed lest he spare not us.

V. Let us learn the duty and necessity of searching Scripture, that we may ascertain what God's purposes are with regard to us. Let us especially search the Scripture, that we may not be ignorant of this mystery, that blindness in part is happened to Israel till the fulness of the Gentiles be come in. Our Lord upbraided his disciples with ignorance regarding what was written in their Scriptures, saying, "O fools and slow of heart to believe all that the prophets have spoken!" And let us see that we be not in like manner slow of heart to believe all that the prophets have written regarding our prospects as part of the fulness of the Gentiles,—the bringing in of which is to finish the Gentile dispensation. It is not well to remain ignorant of any part of what God hath written respecting what he designs yet to do; but sure it is doubly foolish and sinful to remain careless about what he purposes to do towards ourselves. "Seek ye out the book of the Lord, and read; no one of these shall fall, none shall want her mate; for my mouth it hath commanded, and my Spirit it hath gathered them." "Take heed," said our Lord; "lo, I have foretold you all things."

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VI. Learn that as there was a Jewish apostasy, so there is to be a Gentile apostasy. This seems implied in the apostle's argument, which is to this effect,—that as the Gentiles had been brought in when the Jews fell through unbelief, so the Jews shall be brought in again when the Gentile Church shall fall through unbelief. It seems to be implied also in the solemn warnings with which he seeks to caution the Gentile Church against pride and boasting,—if God spared not the natural branches, take heed lest he also spare not thee. "Behold, therefore, the goodness and severity of God: on them that fell severity; but toward thee goodness, if thou continue in his goodness, otherwise thou also shalt be cut off." And this warning here given is fully borne out by many other passages, which describe most fully and most fearfully the apostasy of the Gentile Church; an apostasy attended with guilt of a double dye,—not merely denying the Son, as the Jews did, but doing despite to the Spirit of grace. Of this we see the first-fruits in that spirit of infidelity, or, as Satan has taught men to call it, *liberality*,—that spirit of infidel liberality which is leavening both the Church and the world, and filling men with strong delusion that they should believe a lie. And this spirit of pride, of perversity, of unbelief, like that for which the Jews were rejected, shall, as the apostle says, "increase unto more ungodliness," till it eats its way, as doth a canker, through the very bowels of the Christian Gentile Church, making her to depart from her steadfastness, and to fall through unbelief. "Nevertheless, brethren, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity."

Lastly, Learn to wait and watch for that mighty Deliverer who is to come out of Zion, that he may turn away ungodliness from Jacob. This is that which is spoken of in the Psalms, when it is said, "When the Lord shall build up Zion, he shall appear in his glory." And this is that for which the Jewish Church of old is represented as so earnestly praying:—"Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Let this prayer be also ours: and let us seek to prepare for that great consummation, which shall be to the everlasting joy of the true Israel of God, as well as of Israel according to the flesh. Though it should tarry, let us wait; yea, have long patience until we receive the early and the latter rain;—for as spake the apostle Peter to the scattered tribes of Israel, so may we say to

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Christians now, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot and blameless, and account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you." Meanwhile let us take up the prayer of the Jewish Church of old, as it is set before us in Psalm lxvii,—a psalm which so fully illustrates many of the points to which we have been referring, —a psalm which yet awaits its fulfilment when the fulness of the Gentiles has come in :—"God be merciful unto us and bless us, and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations (heathen) be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him."—Amen and Amen.

Art. V.—GENESIS.

Chapter VI.

Ver. 1, 2.*—"And it came to pass when men began to multiply on (or over) the face of the earth (*Heb.*, the ground or soil), and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

The original law of increase is still in force. Sin has not cancelled nor weakened it. The sentence of death against man

* The Septuagint makes this chapter to begin with the last verse of the preceding, as if the statement respecting Noah and his sons (ver. 32) were the introduction to what follows. The ו here, like the Greek και, is not so much a link with what goes before as an introduction to what follows, and corresponds with our particle "now." The expression, "on the face of the earth," might be more literally rendered "over (עַל) the surface of the ground,"—alluding to the population *spreading itself out* as well as *increasing*. We ought to notice, too, that the word translated *men* is singular, yet it is said "born to *them*." The passage might run thus :—"Now it came to pass that men began to multiply over the ground, and daughters were born to them." There ought to be a period at this verse. Havernick remarks,—

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does not interfere with it; nay, rather seems to give it new impulse,—as if creation, threatened with death, urged forward all the processes of life to prevent its own extinction; or rather, as if God, who loves not to see his works destroyed, and who has a glorious purpose in view, were hastening on the different steps, that so the days of evil may be shortened.

Men multiply over the earth, though, perhaps, at a slower rate than now. The whole race now has become evil, so that the name "man" has become, as the word "world" did in later days, an expression for the ungodly. Earth is becoming what David afterwards felt it to be, when he saw the faithful failing "from among *the children of men*" (Ps. xii. 1), so that there were hardly any left on earth save "the children of men;" or when, seeing himself surrounded with an evil generation, he said, "How great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee *before the sons of men!*" (Ps. xxxi. 19); or when he speaks of "the works of *men*" (Ps. xvii. 4); or when he speaks of his "soul being among lions, even among *the sons of men*" (Ps. lvii. 4). Thus we find (even in this chapter) that the words "man," and "flesh," and "world," which are not in themselves names of evil, are becoming synonymous with ungodliness.

To "men" daughters are born. Sons, of course, as well as daughters are born; but daughters are specially mentioned, because of the part they act in the scene that follows. It is a scene which is the natural summing up and result of what began in Lamech, when woman's beauty took the lead in seducing man from God. It is in the region of the beautiful that Satan lays his most subtle snares. He combines in one the lust of the flesh and the lust of the eye. It is the comeliness of woman that gives new impulse to the ungodliness of earth.

The earth is a scene of gaiety and lust. "Man" and his daughters overspread it. To the eye of the flesh, it is a bright display of earth's perfection. The song and the dance, and the fair attire, and the rich gem, and the ringing mirth—

"We must pass over the genealogies in chap. v., which interrupt the history, and join the passage with iv. 26. Here it is the progeny of Seth that is spoken of, and the worship of Jehovah which they practised; by which the narrator has evidently made sufficent preparation for 'sons of God,' especially when, in verse 25, they are designated, as a whole, a seed. Comp. Deut. xiv. 1, Exod. iv. 22."

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these make up the sum of this "magic of bliss," in which the world was revelling.*

The fame of these "daughters of beauty" spreads. Eyes are attracted to them that should not have looked on them; and hearts are beguiled by them that should have repelled their advances. But as it was the beauty of the daughters of Moab that ensnared Israel, and led on to wickedness which drew down God's stroke of judgment, so did the attractions of these daughters of men entangle those who stood, in reference to God before the flood, as Israel did in later days.

For there were still some that "dwelt alone," and were not mingled with the ungodly. They were few, but age after age they held fast to the early faith. Adam was their head; for long did he dwell among them; and he was known as the son of God (Luke iii. 38†). Seth and Enos, and the band of patriarchs, were called by Adam's name; and even after his death they and their children clung to Adam's faith, and worshipped Adam's God. When Cain and his posterity spread over the earth, Adam and Seth, and their offspring, still clustered round the primeval home, and worshipped at the gate of Paradise, within sight of the flaming sword and the cherubim within. This region was to them what Canaan was to Israel; and as Israel in after days got the name of sons of God, so did these in the earlier age; for the name of the redeemed has been one throughout—"sons of God." Identified with him who is the Son of God, and washed in his blood, they get his name.‡

* See Milton's description of the time and the scene in *Paradise Lost*, b. xi. 581-592—

> "A bevy of fair women richly gay,
> In gems and wanton dress."

† If Luke drew his catalogue from the regular and legal genealogical tables, as doubtless he did, then it is plain that Adam's name had been entered in these tables as "son of God."

‡ It is said that in the Old Testament none but angels are called "sons of God." In proof of this, Job i. 6, and ii. 1, are adduced; but these are at least doubtful. The only apparently undoubted one is Job xxxviii. 7, "the sons of God shouted for joy;" where, however, we may notice that the article is awanting in the Hebrew before "God," so that this passage stands alone. But admitting that angels are called sons of God, we do not need to concede that men may not be called the same. In Luke iii. 38, Adam is called the son of God. In Exod. iv. 22, 23, God calls Israel his "son;" and that this is not in any inferior sense, is proved by Hos. xi. 1, which, referring originally to Israel, is applied by Matthew to Christ. In Isa. xlv. 11, God calls them his "sons;" and in Jer. xxxi. 21, he calls Ephraim his "dear son;" and in the same chapter, at the 9th verse, God says, "I am a father unto Israel, and Ephraim is my first-born,"—the very words which are used in reference to Messiah, Ps. lxxxix. 27. See also Hos.

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These sons of God, though for ages dwelling alone, at length came into contact with the ungodly. The tide of the world's population gradually swelled till it reached the confines of Eden, and there it flung ashore its glittering gems, which soon attracted the eyes of the inhabitants of the sacred region. They picked them up, adorned themselves with them, and soon the separating line between the two regions disappeared. The sons of God were captivated with the beauty of these daughters of men, and entered into marriage affinity with them.* Thus the godly are entangled and corrupted. Thus the ungodly became more ungodly still. The barrier is quite broken down between the seed of the woman and the seed of the serpent. Thus is not merely an individual ruined, as in the case of Samson; not merely a nation, as in the case of Israel; but a whole world is destroyed. Such are the evils flowing from the lust of the flesh and of the eye! We have seen it in Lamech's case; we see it in the case before us on a larger scale; we see it in after ages in Sodom, in Israel, in Samson, in David, in Solomon. What endless evils have flowed from impure desires! What corruption of piety; what strifes, and hatred, and wars! One of the marks of the last days is "incontinence;" and both Peter and Jude have left warnings for the Church as to these special sins. Let us mark, too, the danger of unequal marriages. "Only in the Lord" is the apostle's rule; and when this is wilfully neglected,—when beauty and wealth, instead of piety, are preferred,—then what sin is there, what peril, to the individual soul, to the family, to the Church, to the land! See Gen.

i. 10, "Ye are the sons of the living God." Deut. xiv. 1, "Ye are the sons of Jehovah, your God." And one of the apostle's objects in the 3d and 4th of Galatians is to shew that we are brought into the participation of sonship, such as Abraham had long before the law was given by faith in Christ—"Ye are all the sons of God (υιοι Θεου—just as the patriarchs were) by faith in Christ Jesus" (Gal. iii. 26). The Church's privilege is to be brought into that standing and relationship towards God which Abraham had enjoyed, and which had been known from the beginning, but which the introduction of the law had narrowed or curtailed. The verse above cited evidently means, "Ye all, who in these days believe in Jesus Christ, Abraham's true seed, are placed on Abraham's footing, and get Abraham's name, υιος Θεου"—a name which appears to have been much better known in patriarchal times than we sometimes imagine. Thus Philo writes—"Ye who have knowledge are rightfully addressed as the sons of the one God, as Moses says, 'Ye are the sons of Jehovah, your God.'"—(*De Confusione Linguarum*, sect. 28).

* There is no proof of unlawful violence here. The expression is a common one to intimate the lawful marriage union—"they took themselves wives;" as the Lord expressed it, "they married and were given in marriage." The words, however, probably intimate that, like Lamech and the Cainites, they took as many wives as they pleased.

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xxvi. 35; 1 Kings xi. 1–6; Ezra ix. 12; Neh. xiii. 23–28; Mal. ii. 11; 1 Cor. vii. 39; 2 Cor. vi. 14.*

Ver. 3.—"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years."

Perhaps these words were spoken by the lips of Noah. It was thus that, as God's preacher of righteousness, he condemned the world (Heb. xi. 11), speaking to that generation, in the name of Jehovah, both of grace and righteousness, both of his long-suffering to the sinner, and of his hatred of the sin. It is of the Holy Spirit that he speaks—of Him who "moved upon the face of the waters" at the first, and who now is seen moving upon the more turbid waters of the ungodly world. It is He whom God calls here, as elsewhere (Prov. i. 23; Isa. xlii 1; Ezek. xxxix. 29; Joel ii. 28; Hag. ii. 5; Zech. iv. 6; Matt. xii. 18), "My Spirit;"—*mine*, in opposition to man's spirit, to Satan, to the flesh. The "striving" here spoken of implies conflict between God and the sinner, nay, "judgment" also, as the word seems to indicate,†—God contending with man in righteous love,—sitting in judgment on his sins, yet seeking to win himself. But all this love is vain. The striving fails. Man, like Israel, resists and vexes the Holy Ghost. He refuses to be won. He accomplishes this awful victory over God,—the victory, of which the trophy is his own perdition. God's name for man's corruption is "flesh,"—that "flesh" in which "dwelleth no good thing." The words "man" and "world," and "flesh," have originally no bad meaning. But when overflowing ungodliness has pervaded man, and the world, and the flesh with sin, then these words become synonymous with pure and unmixed evil. God's Spirit had been striving long with man; but there must be a limit to this; and when man has reached this limit—when he has become a mass of utter sin, then God's Spirit withdraws, and he is given up to a reprobate mind. Yet in resolving to let man alone, that he may ripen for judgment, God gives a time of respite,—an hundred and twenty years. A long day of grace indeed!

* How expressive these words of the prophet Malachi, "Judah hath married the daughter of a strange god,"—Judah, of whom, in the previous verse, he had called God the father,—distinguishing him thereby from the heathen, as if Judah only could be called son of God!

† ידון occurs only once or twice in this precise form, "to judge, to strive, to litigate"—*Robertson's Clavis,*—in another form frequently. *Stockius*, in his *Clavis*, gives the best analysis of the word, and refers it to the reproving or striving of the Spirit. *Gesenius* is not so explicit, though his translator is.

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God will not take advantage of man in any way. He gives him full time to turn. He is long-suffering to the uttermost. How vast his compassions! How great is his unwillingness to smite! How infinite his patient love!

Ver. 4.—"There were giants in the earth in those days [*Heb.*, the Nepheelim were on the earth in those days]; and also after that when the sons of God came in unto the daughters of men and they bare children to them the same became mighty men which were of old men of renown." *

Earth's wickedness had long been on the increase. There had been mighty men (like Lamech before, and like Nimrod afterwards) on the earth; but this sad union gives a fresh impulse to the ungodliness, and raises up a new race of giant-sinners. The union between the Church and the world led to physical improvement—to a higher perfection in all things pertaining to the flesh, bodily strength, natural accomplishments, and everything that man calls "progress." But it made the flood of evil to swell the more rapidly, when thus the windows of heaven and the fountains of the great deep mingled their mighty stores, as if in prefigurement of the coming flood of waters, and the two sources of its overflow, the one from above, the other from beneath. That which "letted" did "let," until it was taken out of the way; and when that which divided the waters above from the waters beneath was removed, then the tides mingled, the flood of sin swelled up, "the wicked one" was revealed, whom the Lord swept away with the stroke of his overwhelming sword, leaving righteous Noah lord of the earth in room of those who had so long usurped the sway.†

Ver. 5.—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

This scene is represented as coming specially under the eye of God. He looked down from heaven and saw! (Gen. xviii.

* The origin of the word "Nepheelim" is hard to settle; but the meaning of it is sufficiently well expressed by "giants,"—mighty men of prowess and stature. See Num. xiii. 33, the only other place where the word occurs. The latter clause of the verse is more literally rendered by the Septuagint, *ἐκεῖνοι ἠσαν ὁι γιγαντες ὁι ἀπ ἀιῶνος, ὁι ανθρωποι ὁι ὀνομαστοι*—"these were (or are) the giants who were of old, men of name."

† This is only one of the many points in which the days of Noah resemble the day of the Son of man. One of the best books on this subject, though it does not bring out the above parallel, is the admirable volume of Mr Maitland, *Discourses on the History of Noah's Day.*

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21; Ps. xiv. 2.) What further need of witnesses? Here is one better than a thousand human witnesses. He saw, and could not be mistaken. He saw, and would not misrepresent. Five chapters before, we are told that God saw that all was good; now he sees that all is evil. Nothing but evil meets his eye, in the outer or the inner world of man. He had made this world not fifteen hundred years before;—it was then holy and blessed,—fit dwelling for Himself and all holy beings. Now not a trace of its excellency remains. All is evil. There was "wickedness:" it was "in the earth," his own earth; it was the wickedness of "man," the very being whom he had formed in his own image; it was "great." And surely that which God calls "great wickedness" must be great indeed. But it is not the outer world alone that is evil. The inner world is worse. The fountain has become thoroughly polluted. Man's "heart is evil;" the "thoughts" of his heart are evil; the "imaginations" of the thoughts of his heart are evil; nay, "every imagination" of the thoughts of his heart is evil; nay, "only evil," and that "continually." Such is God's picture of a human heart! What difference now between a man and a devil? Is earth now any fairer than hell? Such is the race of man when ripe for judgment. Is not, then, that judgment righteous? Is it strange that God should sweep such a race away? Nay, is it not strange that He should bear with it so long, and be so unwilling to destroy it, as to suspend his stroke for a hundred and twenty years, and all this while deal with it in patient pity, yearning over it with unquenched love?

VER. 6.—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

While thus describing man's guilt, God still owns him as his handiwork. We here read, not that man "had been made," but that "he had made man." God does not keep out of view the fact, that the being who had become so thoroughly evil was the very man whom He had made. There is no hiding of this apparent failure of his plans. It is said that he "repented" that he had made man; and though in one sense God cannot "repent" (Num. xxiii. 19), yet in another he does repent; nor does he hesitate to speak of his "repentings" (Hos. xi. 8).* For though he is unchangeable,

* The word נָחַם, is, as Robertson gives the meaning in this place, "to express deep sorrow, to repent." It occurs frequently, sometimes in reference to God, and sometimes in reference to man. For the former, see Exod. xxxii. 14; Deut. xxxii. 36; Judges ii. 18; Ps. cvi. 45; Joel ii. 13;

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yet that unchangeableness is no arbitrary or unreasonable thing, as if no altered circumstances could lead God to change his mind. That would be the unchangeableness of folly, not of wisdom. Besides, let us remember that it is unchangeableness of purpose that we ascribe to God as his perfection, not unchangeableness of procedure. Nay, it is through the very variation of his procedure that he carries out his unchangeable purpose. But it is added, "it grieved him at his heart." The expression is so strong as to be startling. It makes us ask, is it right to speak thus of God? It is right to speak so; for it is God who thus speaks of himself. And how deep the insight which he thus gives us into his heart; how marvellous the discovery which he thus makes to us of his yearnings over rebellious man! It is the same word that he uses in Ps. lxxviii. 40, when he speaks of Israel "grieving him in the desert," and in Isa. lxiii. 10, when he speaks of their vexing his Holy Spirit. Only it is stronger than these, for it is, "it grieved (or afflicted) him at his heart." *

It was not that an *unexpected* crisis had arisen. It was not that God's purpose was frustrated. It was not that God is subject to like passions as we. It was not that he had at length ceased to care for the works of his hands, and to wish that they had never been. But God is here speaking after the manner of men. He is looking at facts simply as they are, without reference to past or future. He isolates or separates them, and looking at them as they stand alone, he declares what he thinks and feels. Nor do God's eternal purposes alter his estimate of events. It was God's purpose that Christ should be delivered up and slain; yet that did not alter God's estimate of the crime. Each action of man is in one aspect a necessary link in God's mighty purpose, yet each must be weighed and measured by itself. God is looking at the scene just as a man would look at it, and expressing himself in language such as man would have done in such circumstances. He sees all the present misery and ruin which the scene presents, and they truly affect him according to their nature, and as they affect him so does he speak in the words of man. The scene affects God

Jonah iii. 10; in all which passages, while it is true that God speaks after the manner of men, yet he also shews us this, that change of mind, when circumstances change, is not inconsistent with his unchangeable character; as, for example, when the sinner is brought to repent, then God changes his mind and procedure towards him. The pardon of the sinner is the result of this change on the part of God.

* עָצַב means "to gird or grieve;—to gird or pinch the mind, to afflict with grief."—*Robertson's Clavis.* See 1 Chron. iv. 10; 1 Sam. xx. 34; 2 Sam. xix. 2; Isa. liv. 6.

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just as it would have affected a wise and just, but most tender-hearted parent; and his words correspond to this. The feelings implanted in man must, to some extent, be the same as those existing in God. For man was made in God's image in respect to his feelings, as truly as in respect to his intellect. The human heart is the counterpart of the divine. Hence it is that God so often uses the language of human feeling when referring to himself. God's love, hatred, wrath, pity, grief, are all *real;* and they correspond to those feelings which he has implanted in man; with only this difference, that in God there is no admixture of sin.

Yes, God is "grieved at his heart." These are his own words. Let us not explain them away. He is grieved at the change which sin has made in the works of his hands. He is grieved at the dishonour thus brought upon himself. He is grieved at man's misery and ruin,—so fearful, so eternal! He is grieved because he must himself be the pronouncer of man's sentence, the inflicter of man's doom. How unutterably gracious must this God be with whom we have to do! How unwilling to destroy, how willing to bless and to save! With what a yearning love does he bend over rebellious man!

Art. VI.—THE CHURCH'S HOPE IN THE EVIL DAY.

Many things make us feel that the days are evil. In the midst of boastful self-congratulations, there are many events which call up the secret fear or foreboding, "Are we really as safe and prosperous as we are so anxious to believe that we are?" There are changes and tossings which we cannot but look upon as tokens of evil, or at least as causes of misgiving, if not of alarm. The sky is not so clear and calm as we were inclined to believe. Our position is not so secure and unassailable as we once deemed it. Our thoughts sometimes go out over these perplexities; and we feel it good to look them in the face, and not to deceive ourselves by prophesying smooth things, when things are really assuming a rugged and troubled aspect.

Both in the Church and in the world, we see evil things. Let us try to number up a few of them.

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I. *In the Church.*

(1.) There is want of faith. The name "believer" certainly implies much. How little is it realised and exemplified! Faith is assuredly at a low ebb amongst us. We are more like unbelievers than believers.

(2.) Want of love and zeal. Iniquity abounds, and the love of many waxes cold. We have left our first love, though perhaps, after all, that first love was poor enough. And with love, zeal is flagging. We prefer to take our ease than to deny ourselves, or to spend and be spent. The love of Christ does not constrain us.

(3.) Want of life and energy. We are languid and worn-out. There is little of reformation-energy, or primitive fire about us. We are inanimate and heartless. We do little enough for God; and what we do, we do but with half a heart.

(4.) Want of decision. We compromise our character and profession. Nay, worse, we compromise the name of Christ. We shrink from bold avowal of our Lord, or at least from bold acting in his service. We are borderers, and love to hover about the border-land, crossing and re-crossing the border-line, as if afraid of being too decided; nay, perhaps palliating our indecision by giving it the name of *charity*.

(5.) Want of conscience. Whether it be from the bustle and hurry of the age, or the pressure of duties, that makes the performance of them degenerate into routine, or the over-familiarity with sacred things—one cannot well say; but there is a want of *conscience*, or, to speak more exactly, of tenderness of conscience among those who name the name of Christ. Parents do not make conscience of their duties to their children; office-bearers in the Church do not make conscience of their duties to the flock; brethren in Christ do not make conscience of their duties to one another. The defect in respect of conscience is as sad as it is common.

(6.) Want of unity. The Church of Christ, instead of being one, is many. It is broken in pieces—divided into sections, between which but little love subsists—ofttimes hostility and variance. What a melancholy contrast do the divided and warring Churches of this age afford, to the representation given us by the Lord and his apostles of what the Church was expected to be!

(7.) Want of conformity to Christ. The Master's image is not much studied, still less copied, amongst us. We have a sort of standard, below which we think we ought not to fall;

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but the very likeness of Christ himself is what we seldom aim at. No wonder that we should be unlike him;—more like children of earth than sons of God!

(8.) Worldliness. The tendency of the Church is to adopt worldly principles, and to conform her course to that of the world, so that the difference between the two is reduced to a mere line or shadow. Worldly tastes, worldly maxims, worldly recreations, worldly studies, worldly habits—luxury, selfishness, love of ease, covetousness—these, and such like things, most lamentably prevail amongst us. The Church is but little a protester against the world, and the world's ways; rather is she in danger of becoming a lover of the world, and the things of the world.

(9.) Fallings away. There are many who go back, and walk no more with us. "They go out from us, yet they were never of us; for if they had been of us, they would, no doubt, have continued with us." Yes, the time is an evil one, because of backsliders. There are not only Demases who forsake, but there are Judases who betray. Ah! let us beware of putting our hand to the plough, and then looking back, lest we be found unfit for the kingdom, nay, draw back unto perdition.

II. *In the world.*

(1.) Idolatry of men. This the age not only practises, but boasts of. Hero-worship! This is one of the distinctive excellences of the time! "Cursed be the man that trusteth in man," is God's awful threat against a former age; surely not less cursed must the man be that *worships* man. The age that sanctions the blasphemy must be an evil one.

(2.) Idolatry of intellect. The part of man which is especially worshipped is that by which he was at first led astray, seeking to be as God, and going in quest of the knowledge of good and evil. Other things are depreciated; the want of intellect brings contempt; the supposed possession of it elevates, even in the absence of moral qualities. Cleverness, genius, ready wit, originality, and such like—these are the things that men admire, nay, worship. Hence man's wisdom rises in esteem, and the simplicities of Christ are disparaged. The Bible is only admired in so far as it is an exhibition of intellectual power, or as the means of enabling man to display his intellect. That age is evil when, by the worship of human talent, man is exalted; and that part of his being, which has always been most hostile to God, made the object of all but divine adoration.

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(3.) Efforts of Popery. The strokes which Popery received at the Reformation humbled it for a time, but, through the potent energies of Jesuitism, it soon rose again; and though it did not recover its former height, yet its onset was in no small measure successful. Then it received a second and a third blow, in different parts, and from these it in some measure always recovered itself. Of late it has been lifting its head once more, and seeking to regain its standing in the high places of the earth, and very desperate is the warfare it is waging for the mastery. Over all Europe the energies which it is putting forth are vast, and full of confidence. What may be the result, we do not undertake to say. It is chiefly with the efforts and operations that we have here to do. It has provoked a battle of no ordinary magnitude, whatever its issues may be.

(4.) Spread of infidelity. We believe that within the last thirty or forty years, infidelity has made much more rapid progress than Popery. We do not see its operations. We do not hear of its converts. Its successes are not proclaimed aloud. But secretly it is working with deadly results, undermining truth, overthrowing morality, subverting the Bible, and all that the lovers of the Bible hold precious. Very extensively it is prevailing, especially among our young men, who, under the proud idea of independence, are casting off the authority of Scripture as well as the fear of God.

(5.) Changes, confusions, and wars. Truly, these are multiplying. The world seems everywhere in motion, shifting, tossing, heaving, like the waves of the sea, with no certain aim or motion. It is not in motion like the river which pours its freshening waters down earth's valleys, till they reach the mighty deep, spreading fruitfulness on every side. It is truly like the restless billows of the deep,—without an object or aim,—tossing, heaving, moving to and fro with every blast; and with these changes come confusions and complications of every kind among the nations,—all things falling into disorder; the statesmen and politicians and philosophers of earth in vain endeavouring to maintain order and tranquillity. And then with confusions have come wars,—wars and rumours of wars. The trumpet of battle is sounding louder and louder. The kingdoms are responding to it, and mustering their armies. We hear on every hand of a great European crisis,—nation against nation,—kingdom against kingdom. Tumult, tempest, darkness, blood, havoc, massacre, from east to west.

The foundations of the earth are out of course. The arch of heaven above us seems as if ready to give way, and let

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down the long pent-up ruin. The first shower of the world's last fiery deluge is now falling. How soon the others may succeed to it, we do not presume to calculate. The intervals between will be brief, if indeed there be any interval at all; if it be not shower upon shower, storm upon storm, earthquake upon earthquake, ruin upon ruin,—till the last drop of the last vial is emptied, in which is filled up the wrath of God.

Nor is it out of place here to notice the very peculiar position in which we as a nation stand, in reference to the present war. We have sent out our armies, and they have already won victory upon victory. No might of man has been able to withstand us. In battle after battle, the enemy has been given into our hands. Numbers, discipline, strength of position,—all have given way before us. There has been no lack of endurance, no failure in the nation's ancient courage, no shrinking, no yielding, no forgetting that "England expects every man to do his duty." Yet with all this, we are at this moment laid low with disaster, and covered with shame before the nations. We have been smitten down; not by sword, or spear, or cannon; but by famine and disease, and cold and hardship, and the inclemency of stormy skies. In the trench, in the tent, in the hospital, our brave men are dying in hundreds. All is confusion, mismanagement, inefficiency, sickness, starvation throughout the camp. We thought that there could be nothing more terrible or destructive than the battle-field; we are now learning that there are calamities which are made up of protracted sufferings, and weariness, and toil, and want, day after day, and month after month, and more terrible, more ruinous, more destructive than war. Most assuredly, these few months past have been months of evil to us,—months of heart-sickening, heart-breaking anxiety and alarm at home,—months of appalling privation, and anguish, and death abroad.

In these disasters, too, let us remember that we stand alone. Our Turkish allies do not suffer. Our French allies are fully equipped, and excellently provided for. They have hardly suffered at all. The weight of the calamity has fallen on us. Surely this is not a little remarkable. This stroke seems specially directed against us. This arrow is beyond all doubt aimed at us.

It is vain to overlook this. We dare not rest on the secondary causes,—incapacity and mismanagement at home and abroad. These may be true; but they have nothing to do with the real state of things. "Shall there be evil in the camp, and the Lord hath not done it?" Is it not he who has so fear-

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fully smitten us, while he has spared our allies? Is it not he who has so ordered every thing, that the blow has lighted on us alone? And does he not mean much by this? Does he not mean to rebuke our pride, to humble our boastings, to lay low our self-confidence? Is he not thus calling on us to repent and confess sin, and cast ourselves down before him in mourning for our provocations?

No rebuke, not even that of defeat, could have been more pointed or terrible. It speaks so directly to us as a nation. It singles us out among the rest. It is a rebuke, not so much to our army abroad as to the people at home, especially to our government. Every part of the calamity seems to have a voice, which utters awful reproof to our rulers and statesmen. They boasted of our preparations and our prowess. See how all has been laid low, and that by no human hand! The destruction is of the Lord. He has not, indeed, smitten our soldiers with fear, nor made them to flee before their enemies. That is his last blow—the stroke that wounds the deepest; but he has made our bravery and strength of none effect. He has confounded our counsels, civil and military; he has smitten our chief men with blindness and with impotency, covering their plans with confusion, and pouring contempt on their words of loftiness. He has wielded the elements, both by sea and land, against us. He has put us to shame in the presence of Europe. He has held up a British army in rags, and poverty, and famine, and filth, before the nations, to let us see how idle our boastings have been, and how little way our much-vaunted wealth can go, when God lifts his hand against us. We boast of our endless riches—what have they done for our army these months past? We boast of our commercial greatness, our skill in all that pertains to navigation, the multitude of our vessels—what have these done for us? We boast of our generalship and gallantry, and defiance of danger—how in a moment have all these been rendered useless, our strength turned into weakness, our glory into shame, before the world! How humbling, how overwhelmingly humbling, is all this! How mortifying, how disappointing! How solemn the rebuke to our pride and vain confidence! How terrible the mockery, the derision, with which we are now covered! What a spectacle for Popish nations, for heathen kingdoms, for the people that know not the Lord, nor fear his name! We have been hurled down from our place of pride, and are brought very low. Our men of might no longer find their hands, and our men of wisdom have been found fools. God has set his face against us, to humble us and to break down

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our vain-glory. It will be well for us if we own the chastisement, and confess the sin. But woe be to us, if we turn not nor seek the Lord! For now that he has begun to smite us, he will not stay till he has done it thoroughly, unless we repent and seek his face.

Such is the evil day on which we have entered! How much of it lies before us, is not the question at this moment. The day is evil—probably to become yet more evil and more sad—both for the Church and for the world. We do need a hope in such a day—a hope which we may hold fast, and which will hold us fast, whatever be the storms above or the earthquakes beneath.

We now proceed to inquire into this hope. We shall find it to be sufficient and sure,—just such a hope as the Church needs in the evil day. It may be asked, Has not the Church many hopes, not one only? We answer, She has many refuges, many consolations, in a time of evil; yet she has but one hope. No doubt, that one great hope may be said to include many lesser ones, being like the sun in the centre of a whole system of planets; still the Church's hope is more properly one; the hope of her Lord's coming, or the hope of the kingdom which is to be hers at his coming. Until that hope be realised, she has many props on which to lean, many cordials to sustain and cheer her. She has present fellowship with him for whose coming she is waiting. She has her closet, with its shut door, into which she can at all times betake herself when the tumult grows louder and the storm beats with more than common fierceness. She has the consciousness of her own security, whatever may befal the earth, and of her relationship to Him who "sits upon the floods," and stills the tumults of the people. She has the Book of God for guidance, and companionship, and light, so that in the darkest hour of the world's midnight she has a light; in the loneliest path along which she has to pass she has society; and in the most intricate thicket or untrodden waste she has an unfailing guide.

All these things she has; and they are all needful and most welcome. But she has something more than these; something beyond these; something to which all these are leading her, and in which they shall ere long be consummated; something of which these are the daily pledges and foretastes. *That something is the appearing and kingdom of her Lord.* This is her true hope, her pole-star, her joy and rejoicing. In this she finds the consummation of all that she has been anticipating and preparing for while here. That Christ will come again—

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that he will come in his glory—that he will come to set up his kingdom—that he will come to be glorified in his saints, and admired in all them that believe—is what the reader of the Bible knows. Many of the minor points connected with these things we may not fully apprehend nor agree upon, but on these great points we are all at one. We believe that the Lord Jesus, who came the first time in weakness and shame, will come the second time in divine power and glory.

But more than this. It seems very evident that these glorious things are not merely spoken of as futurities, but revealed as the matter of our hope. These things make up our hope; they are not so much separate hopes, as parts of one great hope—stars of one firmament—rays of one sun. In them we find the whole summing up of the things hoped for. The coming and the kingdom of the Lord Jesus—this is what seems to us to be the great theme and object of our hope.

But let us inquire more particularly into this hope, or at least into the reasons why we give the Lord's coming and kingdom so pre-eminently this name.

(1.) God has bidden us look for them. To "wait for his Son from heaven" is what he has commanded us. To look out with trimmed lamps and girded loins for the Bridegroom's arrival is what he expects of her who calls herself the Bride of the Lamb. And the Lord himself has, once and again, made the words of warning ring in our ears, "Watch, for ye know neither the day nor the hour when the Son of man cometh." He has put also into our lips the prayer, "Thy kingdom come." On such hopes as these he has bidden us rest our souls, in the day of our strangership on earth. With such hopes he has exhorted us to comfort ourselves when trouble besets us and evil days arise. When the shadows hang heavily above us, and on all sides there is sorrow, and confusion, and perplexity, then he asks us to lift up our heads, knowing that our redemption draweth nigh.

(2.) The early Church did so. Evil soon came down upon the Church like a dark storm-cloud. The primitive saints were made to feel the perils and tribulations of which the Master had warned them from the first. The sword awoke against them. The wrath of man burst forth. The world soon made it manifest how much it hated them. In these evil days they grasped the hope; and they found how well it suited. It did not calm the storm; it did not sheathe the sword; it did not arrest the hatred or still the wrath that was rising against them. But it lifted them above these sorrows, and made them speak of them as "light afflictions," lasting but "a moment,"

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which were not worthy to be compared with the glory to be revealed, and which were working for them a far more exceeding and eternal weight of glory. Thus they were sustained and cheered. Thus they had light in their dwellings in the days of darkness. They felt that each blast that broke upon them, sharp and heavy as it might be, was wafting them more swiftly to their haven.

(3.) There is nothing in the future between us and that object worth looking for. Sorrow, darkness, confusion, death on every hand! All before us is a desolate wilderness—a vale of tears—a land of graves. "Much tribulation," or, as it is literally, "many tribulations," do we find everywhere in the Church's path. Man, with all his wisdom, cannot help us, or remove one of these evils. There they are, and there they must remain until the Lord return. And even though there may be glimpses of sunshine bursting through, yet these are transient, and without power, and unsatisfactory. There is nothing calm, nothing bright, nothing blessed, nothing that will abide, on this side the day of the Lord.

(4.) That object—or these objects, taking them as two—the coming and the kingdom, are really worthy of being our hope. They are so very glorious, so worthy of God, so worthy of Him who died to purchase for us the inheritance. "Wherefore God is not ashamed to be called our God, for he hath prepared for us a city." It will compensate for all sorrow here; nay, it will make us wonder why we ever wept, with such a glory before us as our hope. Come, then, war or peace, we will lift up our heads! Come mirth or sadness, come ease or pain, come light or darkness, come bonds or liberty, come trial or rest—we will be of good cheer; for the Captain of our salvation fights for us,—the King of kings is at hand. The skies will soon rend, the day will soon break, the shadows will soon flee away.*

* We think it right to say that the article in our last number, on subjects similar to the above, was written before the news of the great Crimean disasters arrived.

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm CVIII.

He has brought them to their desired haven!

"O God! my heart is fixed—
My heart is fixed."

No more tossed, no more wandering.

"I will sing and give praise;
Awake, my glory, awake!"

A note to celebrate a greater victory than Deborah's (Judges v. 12)—"awake, *my glory*"—my *tongue*, the best member I have for the purpose; or, my *heart* (Hengstenberg), fitted to be a harp that may sound thy name.

"Awake, psaltery and harp!
I will awake the morning!"

For his mercy is great—that mercy sung of lately (Ps. cvii. 1). It is great "*down from* the heavens" (מֵעַל שָׁמַיִם); *i. e.*, coming down on us, as do drops from a fertilising shower. Even as the "*Peace on earth*," of Luke ii. 14, was first "*Peace in heaven*" (Luke xix. 38).

We have already had the words of this psalm in two others—viz., the lvii. and lx. But here the *joyful* and the *triumphant* portions of these two are joined in one, to form a lofty melody ("A *song*, a *psalm*," like Ps. xxx. in the title), celebrating Israel's return and Messiah's triumph. Messiah, and all Israel along with him, and every saint "rejoicing with Jerusalem" (Isa. lxv. 18), utter this psalm. Messiah, as Leader, speaks, in ver. 9, in his own name (an intentional variation from Ps. lx. 8)—

"Over Philistia I will raise the shout of joy."

Both in this Psalm and Ps. lx., the words in ver. 10—"Who *shall* lead me?"—are in the present participle, מִי יֹבִל—"Who is my leader?"—thus admitting of application to the past, while they may be also prospective; as in Heb. xiii. 7—"Remember Τῶν ἡγουμένων ὑμῶν," your rulers. The speaker asks—

"Who is he that leadeth me to the strong city?
Who hath led me into Edom?
Is it not thou, O God, who hadst rejected us,
And didst not go forth with our armies?"

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Then, going forward in the Lord's name, and renouncing man's strength, he and his enter on possession, saying—

> "*Through God we shall do valiantly;*
> *He it is that treads down our enemies.*"

"It is he that bruises Satan under our feet," may every saint reply; and, when Israel's day has come, every saint shall find himself blessed in their blessing. And so shall the Church join

Messiah, at the head of restored Israel, raising the shout of victory.

Psalm CIX.

A series of four connected Psalms commences here, beginning with Messiah in his low estate. It is an observation as old as the days of the Fathers, that this Psalm presents to us "the sufferings of Christ," and the Psalm that succeeds celebrates "the glory that should follow." We here descend into the Valley of *Humiliation*, that we may look up from thence to the height of Exaltation. Christ is here enduring the contradiction of sinners, and at last meeting with the traitor. "*Et tu, Brute!*" is the tone of the complaint. The Fathers called it "the Iscariotic Psalm," because so specially applied by Peter (Acts i. 16–20) to Judas. We may consider Judas, at the same time, as the leader of the band, the virtual head of the Jewish nation in their daring attempt to dethrone the Son of God.

"Hold not thy peace, *O God of my praise*" (ver. 1).

We hear the Saviour taking up Israel's manner of addressing Jehovah. Moses uses it (Deut. x. 21), for during all his wilderness journey he had proved Jehovah sufficient for him under sorrow, fear, perplexity, suffering, temptation, and had ever found reason to praise him. Jeremiah, the weeping Jeremiah, broken in spirit, and meeting with treachery in the house of his friends, could call on Jehovah by the same name (xvii. 14), "*Thou art my praise!*" The Lord Jesus identifies himself with his saints,—"in all points tempted like as we are." Yes, and if at one time he looks up to the Father and says, "*Thou art my praise!*" thinking of blessings already received, no less does he at another time, as one of us would do when needing more help, speak thus of himself, "*I am prayer*" (ver. 4).

Christ speaks from ver. 1–5 as one surrounded by foes, like Shammah amid the Philistines in the field of lentiles (2 Sam. xxiii. 12); then suddenly his eye falls on the leader of the troop, at least the fullest and most prominent sinner of the many thousands whom he guides to the prey. May we not say that ver. 6, so abruptly isolating some one enemy, pointing the finger at him, and bidding the divine thunderbolt fall on his head, is like the Evangelist's, "While he yet spake, lo! Judas, one of the twelve!" Even as Judas said to those he led on.

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"That same is he, hold him fast;" so the Son of man says to the Father, "There is *he!* let him die!"

We consider the terrific utterance of doom, from ver. 6 to ver. 20, as no other than a copy (if we may so speak) of the Father's sentence upon the traitor who sold the Beloved Son for thirty pieces of silver. Christ declares it, and consents to it—"let it be even so!"

> "*Let the wicked one be set over him;*
> *And let Satan stand at his right hand*" (ver. 6).

> "*Because he remembered not to shew mercy* (worse than Gen. xl. 23),
> *But persecuted the poor and needy one;*
> *The one that was broken-hearted even unto death!*" (ver. 16).

Our Master had this verse in substance on his lips at the very hour when Judas was on his way to Gethsemane to betray him; for Matt. xxvi. 38 tells us that Jesus spake of being "*sorrowful* UNTO DEATH;" which is the form of the expression here, "*broken in heart unto death*" נִכְאֵה לֵבָב לְמוֹתֵת (See on Ps. lxxix. 11 for the force of מוֹתֵת).

We must not pass ver. 18 without remarking that there is an allusion in its tone to Numb. v. 21, 22, 24—the unfaithful wife. Her curse was to penetrate into her bowels; "the water that causeth the curse shall enter into her;" and such a curse comes on unfaithful Judas, who violates his engagement to the Lord, and upon Israel at large also, who have departed from him as "a wife treacherously departeth from her husband," who have committed adultery against the Bridegroom.

After this manifestation of Jehovah's abhorrence of all Messiah's foes, from Judas downward, the Saviour looks again to the Father, committing all to him.

"*And thou, Jehovah, art my Lord!*" (ver. 21).

To us it is sweet consolation to be able to say, "My Beloved is mine, and I am his!" Was it less so to the Son of man?

"*Act for me, for thy name's sake!*"

Father, glorify thy name! Glorify thyself even in my continued suffering (ver. 22–25). For again he cries,

> "*For poor and needy am I* (אָנֹכִי, even I whom thou hast already helped),
> *And my heart is wounded within me.*
> *Like the declining shadow I go away* (night is near):
> *I am tossed to and fro as the locust.*"

Blasts from hell, and from earth, drive me about, as brisk winds do the locusts, seeking to sweep me into the deep.

Once more (ver. 26–28) *prayer* arises from Him who said (ver. 4),

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"*I am prayer;*" and after this, *praise.* For he sees deliverance on its way, and ends with praise to the "*God of his praise*" (ver. 1) as he began, adoring the grace of Jehovah, who rescues the helpless one, standing at his right hand. And in this "*Salvation*" is included glory and blessedness, the glory and the blessedness of the kingdom. The harp is soon to sing of this theme in fuller notes; and, therefore, it is no more than indicated at the close. What a Psalm!

Messiah's prayers and praises for judgment on Judas and Judas-like men.

Psalm CX.

"*The right hand of the poor!*" was heard in the closing lines of the last song—"*the right hand of the Poor One,*" viz., the Messiah on earth in his humiliation. But look up now; this "poor and needy One" is exalted! The Lord has "*saved* him." We see no Judas now. We see Him whom Judas betrayed, and whom Israel agreed in rejecting, exalted to the right hand of God.

"*Jehovah said to my Lord,* (אֲדֹנִי)
Sit at my right hand."

An oft-quoted passage, because a memorable truth is here. We find it quoted by Messiah himself to lead Israel to own him as greater than David, Matt. xxii. 41. It is quoted in Heb. i. 13, to prove him higher far than angels. It is brought forward by Peter, Acts ii. 34, to shew him Lord as well as Christ. It is referred to in Heb. x. 12, 13, as declaring that Jesus has satisfactorily finished all he undertook to accomplish on earth, and is henceforth from that seat of divine honour "expecting till his enemies be made his footstool."

In ver. 1, We have the personal glory of the exalted Messiah declared by the Father.

In ver. 2, The Father's promise to him of the subjugation of all his foes.

In ver. 3, The promise of a people, loving, holy, spotless, and more than man can number.

In ver. 4, His office as royal priest specially exercised in bringing this innumerable people to himself.

In ver. 5, 6, Details are given of his leaving the right hand.

And ver. 7 is a summary of his whole career.

But in ver. 5, 6, the prophetic telescope is shifted. Hitherto our eye had been fixed on the Exalted Son, while David rehearsed in prophecy what the Father would do for him "in the day of his power"—the day referred to, Rev xi. 17, when he takes to himself his great power and reigns; the day of his second coming, when he *leaves* the right hand to come down and put his foot on the neck of his foes and make them his

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footstool (Joshua x. 24). But now, in ver. 5, we are guided to the Father; for it is he who "shall send Jesus" (Acts iii. 20; 1 Tim. vi. 15). And it is with our eye on the Father that we are to read ver. 5.

"*The Lord* (אֲדֹנָי Chaldee, 'Shecinah') *at thy right hand*," (O Jehovah). See ver. 1.

Or, perhaps, more correctly still, in the manner of adoring joy and hope,

"*The Lord* (Adonai) *is at thy right hand!*
He has smitten through kings in the days of his wrath!
He will contend with the nations,
He hath smitten The Head of earth in all its extent!"

This last clause is the contrast to ver. 7, wherein his own exaltation over earth is proclaimed by "lifting up *the head*" (see Gen. xl. 13, 20, &c.).

"*Of the brook in the way he shall drink:*
Therefore shall he lift up the head."

We might now turn back to discuss some of the difficulties of this magnificent triumphal song. But our space prevents us doing so at any length. We shall, however, notice two—one in the description of his army, ver. 3; the other in the summary of his own career, ver. 7.

We read in ver. 3, "*Thy people shall be free-gifts to thee*, in the day of thy power"—themselves presenting themselves as living sacrifices. The allusion is probably to the many *freewill-offerings* brought to Israel's altar,—all of which, as well as their meat-offerings and drink-offerings, declared that God's people were a people who gave up themselves to him, soul, body, and spirit, without reserve. And there was an old type in Judges v. 2—Barak's army—of this great assembly from all tribes, while those that were like Meroz perished with the foe. This army, this host of the Lord, may be specially meant of Israel as a nation, at Christ's second coming; but if so, it is Israel as afterwards the centre-point for the converted nations of the whole earth. There may be reference also to that other part of the Lord's host on that day, his glorified saints "who attend upon him," and reign with him over these nations of earth, and over the twelve tribes of Israel. But the direct reference is to the multitudes gathered to Shiloh at his coming. These shall be arrayed as *priests*.

"*In the beauties of holiness*,"

is an expression taken from Exod. xix. 6 and xxviii. 4 (compare Prov. xxxi. 25, הָדָר לְבוּשָׁהּ). It is used frequently, and always seems to refer us back to the dress of the priesthood; so that we are to understand Messiah's host as then manifested to be "a nation of priests," to offer up earth's praise and service.

"*Out of the womb of the morning*
Is the dew of thy youth."

Thy "youth-like soldiery, as dew for beauty" (Hengstenberg); and we must add, for number too. But, is there not this other idea—they come suddenly as the dew appears, seen all at once under the light of the new-risen Sun of Righteousness? And may we adopt yet another from Hengstenberg, "all begotten from above," as Job xxxviii. 28 might lead us to remember? The metre version of Tate and Brady has thus expressed some of these views:—

> "*Shall all (redeemed from error's night)*
> *Appear as numberless and bright*
> *As crystal drops of morning dew.*"

But now let us briefly notice ver. 7, "*He shall drink of the brook by the way.*" Ancients and moderns have all been at a loss how to decide the true meaning. The idea so common now, that the clause foretells *Christ's sufferings*, is very rarely found among old interpreters. It was current, however; for Antonius Flaminius, 1576, adopts it, and commenting on the *Latin*, not the *Hebrew* term, says that the Psalmist has used the word *torrent*, "ad significandum vim et magnitudinem ærumnarum." Some wished to understand it of "*drinking of the blood of the slain;*" others, of his slaking his thirst as a poor pilgrim passing a brook. One saw in the words the *very brook Cedron*, and another was inclined to think it might be "the waters of truth and holiness." We think, nevertheless, that most readers will agree that the most probable meaning lies mainly in a view of the passage of a much less forced and far-fetched character. The words were understood by Junius and Tremellius long ago as meaning, "He shall steadily press on to victory, as generals of energy act, who, in pursuing routed foes, stay not to indulge themselves in meat or drink."* Hengstenberg and others substantially approve of this view. While a few hold that allusion may be made to Samson at Ramath-Lehi, as if the words spoke of Christ having a secret spring of refreshment when needful, most seem inclined to take *Gideon* as the type that best expresses the idea. Pressing on to victory, Messiah, like Gideon, "faint yet pursuing," as he passed over Jordan, shall not desist till all is won. "He shall not fail nor be discouraged till he has set judgment in the earth." Perhaps the full idea is this:—His career is irresistibly successful, like that of Gideon; for he allowed nothing to detain him, nor did he shrink in the enterprise from any fatigue, nor did he stop to indulge the flesh. If we take it thus, there is both the humiliation and the exaltation of the Son of man contained in the words, and Phil. ii. 8, 9 supplies a commentary.

And thus David sung of David's son and Lord. May we not entitle it—

Messiah at the right hand expecting till his enemies be made his footstool?

* See also the oldest version of the metre Psalms:—

> "Yea, he, *through haste for to pursue his foe,*
> Shall drink the brook that runneth by the way."

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Psalm CXI.

An Alphabetic Psalm. It may be sung now, as it might be sung long ago in the temple; but it is fit to be sung also on that day described in Rev. xix. 1, 3, 4, the day of many "Hallelujahs," such as this Psalm begins with and pursues throughout. Messiah might sing it on earth and in the kingdom, and so may each of his members.

The plan is simple. In ver. 1, we have "*the assembly of the upright*," such as meet now, such as shall meet at the Great Day in the kingdom. In ver. 2, we have the *theme of praise*, Jehovah's works, started and carried on to the end of ver. 6. At ver. 7, the *unchangeableness* of his ways is the leading thought, occurring in ver. 8 and 9 again. And then this sweet song of Zion closes with (ver. 10) the solemn expression of *entire satisfaction* in the Lord and his ways.

It is worth noticing that ver. 10 sings,

"*The beginning of wisdom is Jehovah's fear.*"

Job had declared that truth to the sons of men in the earliest ages, xx. 28. In after days, Solomon (Prov. i. 7) declared it with all the authority of his wisdom, and inspiration, and greatness. But here, Messiah and his members may be regarded as singing it, not on earth only, but in the kingdom—in "*the assembly of the upright.*" They shall tell for ever of all true wisdom being found in the Lord. Never till they knew him did any of them know ought that could satisfy; but in knowing him, all found eternal life. Out of this Fountain of Wisdom they drink for evermore. "*Holy and fearful is his name!*" Herein lies wisdom—they that know that name (and Messiah came to reveal it all) are for ever blessed. Such shall be

The Hallelujah of Messiah and his members in reviewing the past.

Psalm CXII.

Another Alphabetic Psalm. The 111th celebrated the character and ways of the Lord, this song celebrates the blessings of those that are his. Like the last, it is a "Hallelujah" song fit to be sung by Messiah, and by each of his members, here on earth and hereafter in the kingdom. It tells of the reward of those that are the Lord's, while its description of their character prevents any mistake as to the persons meant.

From ver. 1 features of character are noticed, alluding to ver. 10 of Psalm cxi.

In ver. 2, 3, 4, the blessing that follows this character, as the shadow does the substance.

The clause, "*To the upright ariseth light in darkness*," seems at first sight to stand in a rather singular position at the close of this examination of blessings. But it is to intimate that all the *darkness* of the upright, his trials, sorrows, temptations, would end in such *light* as that

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described. It is a precious clause, summarily telling us both of individual deliverances prepared for the righteous, and of the grand deliverance when "*the light*" of the Day of God appears (Mal. iv. 2).

In ver. 4, 5, the features of likeness to his God are spoken of. Oh, to be altogether thus!

In ver. 6–8, his sure, unchanging bliss is proclaimed. He is "never moved;" remembered by God for ever, as the high priest had the names of Israel ever on his heart; no tidings can overwhelm him; he is fixed for ever.

In ver. 9, his "*cups of cold water*" are spoken of. He "*gave to the poor*"—he counted it more blessed to give than to receive. See 2 Cor. ix. 9. And this "righteousness," *i. e.*, righteous conduct, is not forgotten; it is recorded in the book of remembrance (see ver. 3).

In ver. 10, 11, his *triumph* is proclaimed. He is exalted; the wicked is for ever fallen. This is the day of glory—the time of rewards.

And thus every holy stream pours itself at last into the ocean of glory, meeting it on the day when Messiah and his members are glorified together. And this is the burden of this Psalm which the righteous might often sing in their dwellings in joyful anticipation—

The recompence of Messiah and his seed.

Hosea ix. 14.

"Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts."

It seems to be to this passage that our Lord alludes in Luke xxiii. 29, "For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck;" that is, days are coming, so terrible that they shall count that blessedness which every Jew, from the days of their earliest fathers had accounted a bitter curse. So the prophet, speaking of Israel's corruption and approaching punishment, suddenly breaks forth with, "Give them, O Lord;" then, as if pausing to think, he says abruptly, "What wilt thou give?" what can I ask thee to give to such a nation? Give them what they may consider, when they hear its doom, a sore judgment, but which in the end will prove the only amelioration of their sorrows,—a miscarrying womb and dry breasts. And what must have been the judgments which the prophet foresaw, when he could ask, as some relief from their horrors, barrenness to Jewish mothers!

Luke ii. 32.

"A light to lighten the Gentiles, and the glory of thy people Israel."

These words are literally, "a light for the enlightenment or unveiling (εἰς ἀποκάλυψιν) of the Gentiles and the glory of thy people Israel."

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There are thus two things predicted of Messiah. He was to be a light such as would remove the covering veil from the heathen; but to Israel he was to be the glory in the midst of her. The "unveilment of the Gentiles," refers to Isaiah xxv. 7, "He will destroy in this mountain the face of the covering cast over all people;" and the "glory of thy people Israel," to Zech. ii. 5; vi. 13.

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2 Corinthians v. 14–17.

"*For the love of Christ constraineth us, because we thus judge, that if one died for all,*" &c.

Ver. 14 is literally, "the love of Christ constraineth us, judging this, that if one died for [us] all, then all [of us] died." That is, the love of Christ cannot but constrain those who have come to this conclusion, that if one died for them, then *they died in him.* Our translation, "then were all dead," does not give the sense.

Ver. 15 is, "And he died for all these, in order that they, being thus made alive by his death, should not use their restored life to themselves, but to Him who died for them, and rose again."

Ver. 16 shews the new position into which those have been brought who have thus been made alive from the dead. They see every thing and every person with a new vision. They see even Christ himself *with resurrection-eyes,*—not in their old carnal way, but in that very way in which they shall know Him when their resurrection has actually taken place.

Ver. 17 draws the general conclusion, "Therefore, if any be thus in Christ (so in Him that he has died and risen with Him), then to him the new creation has come." He is not only seated with Christ in heavenly places, but he is already in the midst of the new creation,—old things *have passed away,* behold all things have become new. (How like this to Rev. xxi. 5, "Behold, I make all things new!"). He has not only his citizenship in heaven (Phil. iii. 20), but he has come to Mount Zion, to the city of the living God, the Heavenly Jerusalem, &c. (Heb. xii. 22).

Rev. i. 3.

"*Blessed is he that readeth.*"

In the days of Samuel (1 Sam. iii. 1) the word was *precious;* and to every believer the Lord Jesus—the chief corner-stone—"*is precious*" (1 Pet. ii. 7).

"*All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" but when reading the sermon on the mount—the parables—the conversations of our Lord, a feeling naturally arises, we think, in the heart of the student of the Bible, that there is in his words something more than usually "precious." It may be wrong to consider one part of the inspired volume more comforting than another, and quite unlawful to

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make comparisons; but the feeling cannot easily be got rid of. Without, however, making any comparisons,—for we make none,—all must admit the *preciousness of the Lord's own words.* The Book of the Revelation is altogether Christ's. It is a revelation *of* him, and *by* him. "The revelation *of* Jesus Christ, which God *gave* unto him, to shew unto his servants things which must shortly come to pass; and *he* sent and signified it by his angel unto his servant John" (Rev. i. 1). How precious then must this book be! How full of promised blessings to him that readeth, and them that hear the words of this prophesy (i. 3); and yet how seldom do we hear it discoursed from, or attempted to be opened up!

We were lately much arrested by considering the word "gave," in the first verse of this book. The expression implies, that the revelation was a communication disclosed to Christ by the Father; and of which Christ had not been previously aware. The non-revealing of the day of the Lord to Jesus while on earth, was part of his humiliation. "Of that day, and that hour, knoweth no man; no, not the angels which are in heaven, *neither the Son*, but the Father" (Mark xiii. 32). After the resurrection, however, the Father appears to have made disclosures to him; and these we have in the Book of the Revelation. How interesting and blessed must the study of such a part of the Word be!

In the addresses to the Seven Churches, there is a gradual disclosure in the promises of one state of blessed hope after another, "to him that overcometh." The addresses are subjoined in a tabular form. When the Lord was revealing to John this part of the book, it is surely not wrong to suppose, that he had the state of believers when they "fall asleep in Jesus" before him; and also, their state after the resurrection, when the blessed promise of being partakers of Christ's throne is set before them? Is it any straining of the passages to claim the promises as adminicles in the evidence in favour of the premillenial advent? If this is not admitted, we think that such precious promises must be more highly appreciated, and give greater comfort to him who can receive them as a premillenialist.

How frequently is the "overcoming" referred to! The believer, while here, is engaged in a warfare—blessed be God, he is not sent out upon it on his own charges! How arresting the thought, that *every* one of the promises is dependent upon *overcoming* in the warfare! No one who feels himself in a state of peace, can ever be said to have overcome. We must be striving and fighting until we gain the crown. He only who is so engaged can look forward to the possession of the precious rewards promised by the Lord. Samuel Rutherford knew what this warfare was, when he said, shortly before his death, "*It is no easy thing to be a Christian.*" In the present day, we fear there are many who think it an easy matter. Let such consider the words of Rutherford; but far more, the words of the Lord, seven times repeated, "to him that overcometh"—for to him, the overcomer, and to him *only*, is the reward promised.

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A SCHEME OF THE EPISTLES TO

CHURCHES.	TEXT.	CHRIST'S TITLES.		ADDRESSES. TESTIMONY To the General Aspect of the Church.
Ephesus.	Rev. ii. 1. " i. 20.	"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."	*By power and prescience Christ oversees, as universal bishop, the whole Church, noting the good and the evil, in people and pastors.*	"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."
Smyrna.	" ii. 8. " i. 18.	"These things saith the first and the last, which was dead and is alive." ("Bright before the storm," says one, "and bright after it.")	*Christ the ever-living God, and therefore able to help; Christ also man, who gave himself for us, and therefore ready to help, even in death.*	"I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."
Pergamos.	" ii. 12. " i. 16.	"These things saith he which hath the sharp sword with two edges."	*Christ the inflicter of judgment on despisers of his word, cutting deep where he strikes.*	"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."
Thyatira.	" ii. 18. " i. 14, 15.	"These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass."	*The divine dignity and searching eye of the inflexible Judge, who discerns secret sins, and treads down impurity, himself beyond the reach of stain.*	"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."

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THE SEVEN CHURCHES IN ASIA.

ADDRESSES. Admonition Founded upon the special features of each Church.		Promises To those who fight out the fight of faith.	Invitation To the world at large, with the promises full in view.
"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."	*Access once more to the tree of life, returning home to Paradise* (comp. xxii. 14).	"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."	Ver. 7.—"He that hath an ear, let him hear what the Spirit saith unto the churches" (before proclaiming the promise).
"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."	*Freedom from fear of second death—no second fall* (comp. xx. 6).	"He that overcometh shall not be hurt of the second death."	Ver. 11.—"He that hath an ear, let him hear what the Spirit saith unto the churches" (before proclaiming the promise).
"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."	*The bestowal of blessings that "have not entered the heart of man"—and with something peculiar to the individual also.*	"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."	Ver. 17.—"He that hath an ear, let him hear what the Spirit saith unto the churches" (before proclaiming the promise).
"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden: But that which ye have already hold fast till I come."	*Exaltation to be kings and priests unto God, shining in the brightness of the Lord.*	"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star."	Ver. 29.—"He that hath an ear, let him hear what the Spirit saith unto the churches" (after the promise has been set forth).

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A SCHEME OF THE EPISTLES TO

CHURCHES.	TEXT.	CHRIST'S TITLES.		ADDRESSES.
				TESTIMONY To the General Aspect of the Church.
Sardis.	Rev. iii. 1. " i. 4, 16.	"These things saith he that hath the seven Spirits of God, and the seven stars."	*Christ, a most lively head to replenish lifeless ministers and members, as well as sovereign lord over them.*	"I know thy works, that thou hast a name that thou livest, and art dead."
Philadelphia.	Rev. iii. 7. " i. 18.	"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth" (Isa. xxii. 22).	*The Holy One, who performs all promises, and fulfils all types, invested with absolute power to dispense or to withhold.*	"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."
Laodicea.	" iii. 14. " i. 5.	"These things saith the Amen, the faithful and the true Witness, the beginning of the creation of God." ("Beginning of," ἀρχη, is generally rendered by critics here, the *head* or *prince*. Others compare with it Ovid's "*mundi melioris origo*," the origin of, or the author of).	*He whose seal is "Amen," who testifies nothing but truth regarding God and man, and to whom all must bow, for he is creation's head and source.*	"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."

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THE SEVEN CHURCHES IN ASIA—(*continued.*)

ADDRESSES. Admonition Founded upon the special features of each Church.		Promises To those who fight out the fight of faith.	Invitation To the world at large, with the promises full in view.
"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.	*To be clothed with the transfiguration robes of glory, as sons of God.*	"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."	Ver. 6.—"He that hath an ear, let him hear what the Spirit saith unto the churches" (after the promise)
"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.	*To be for ever as pillars in the temple, and citizens in the promised city (no more pilgrims), and called by a name of honour* (Gen. xxxii. 28, xli. 45) *as yet unheard of, as well as by the name of God.*	"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."	Ver. 13.—"He that hath an ear, let him hear what the Spirit saith unto the churches" (after the promise).
"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear: and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."	*Not only "with him in Paradise," but to be partakers of Christ's throne.*	"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."	Ver. 22.—"He that hath an ear, let him hear what the Spirit saith unto the churches" (after the promise, closing the whole).

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Reviews.

Two Remarkable Paradoxes. I. *That the World was Created in an Instant, and not in Six Days.* II. *That the World at the Last Day shall not entirely be Consumed by Fire.* London: 1681.

In this old treatise there is certainly nothing remarkable, though it is well written, and worth looking into. From the "Second Paradox" we make the following extracts:—

"As to the second argument, that *time* would continue, should the world remain, that supposition does not follow; for *time* is not caused by the being of the world, but by the *motion* of the sun, and the other celestial bodies; so that, if it be proved that the celestial bodies shall then stand still and be fixed, as being then ordained for no other use, but to be the receptacles to receive the all-enlightening glory that is hereafter to illuminate the new-refined structures of heaven and earth, *time* must of necessity cease, because the motion which it measures ceases. And this seems to be intimated by the prophet Isaiah, who does not utterly destroy either sun or moon, but says, they shall neither rise nor set, because the Lord shall be the everlasting light of his new-refined worlds. Nay, so far shall the sun and moon be from being destroyed, as the same prophet says, that then 'the moon shall be as the light of the sun, and the light of the sun shall be sevenfold' (Isaiah xxx. 26). By which number of sevenfold, we are to understand the most perfect brightness which shall be conveyed through those organs, to the ancient but glorified inhabitants of the old but glorified heaven and earth.

"As to the third argument, that because the world had a beginning it must therefore have an end, it is a very ill conclusion; for both the angels and our souls, nay, the very humanity of Christ had a beginning, and yet we dare not believe they shall ever have an end.

"In the last place, there is something of reason to be given why neither the heavens, nor the sun, nor the moon should pass away, otherwise than by suffering a change; for, if it be such a lovely prospect, and so inciting to the praises of God, to behold those great wonders of the great Creator at such a distance, and with an imperfect eye, what will it be to those renewed creatures, when they shall behold those astonishing miracles of their God and Redeemer with such a full, so near, and such a perfect view?"

Again—

"So, then, upon the whole, I say, that there is no authority to be gathered out of the Holy Scripture, that the substance and being of the world shall perish, but that only the figure and accidents thereof shall be changed. For which, St John, in his Revelation, writing upon this particular subject, gives us a most apparent evidence in the one and twentieth chapter, where he says, 'And I heard a voice from heaven, saying, The tabernacle of God is with men, and he will dwell with them.' Which plainly denotes, that men shall not change their habitation, but that Christ will rather condescend to reside and

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dwell with them. Only, said He that sate upon the throne, Behold, I make all things new, that is, by renovation, not by creation; for that the original implies, *πάντα καινὰ ποιῶ*. I make, not I create, all things new. And the word *καινοποιεῖν* signifies *innovare aliquid novum in re quapiam*, not to annihilate, and create again.

"St Jerome also interprets the words of the Psalmist in the same sense (Psalm cii.) It is easy, saith he, to judge, that these words do declare and foretell, not an entire ruin, but only a better change. St Austin is also of opinion, that the last fire shall only burn and consume mixed bodies (those of men excepted which are destined to immortality); for that, as for the elect of God, the fire shall have no power to hurt them, than it had to injure the three children in the fiery furnace: neither shall it consume the bodies of the damned, nor their souls, much less the more solid substance of the earth. And these are the reasons and authorities which incline me to believe that the world shall not be totally consumed, but only purified by fire; and which I do not find to be contrary to any article of our creed."

The Acts of the Apostles; or, the History of the Church in the Apostolic Age. By M. Baumgarten, Doctor of Philosophy and Theology, and Professor in the University of Rostock. Translated from the German by the Rev. A. J. W. Morrison, Curate of Little Wittenham, Berks. Edinburgh: 1854.

This certainly seems the freest from rationalism of any German volumes that have come under our notice. It is an able work, though we think it admitted of condensation. We extract from it a passage relative to the "times of restitution."

"Even of itself the term *ἀποκατάστασις* carries us to this inference. For even though, in the Biblical phraseology, this term may be applied to an internal and moral restoration, still we must not overlook the fact, that in the book before us we have already been made acquainted with it in a very important passage, and in a context of precisely similar a character, where it is used in the very opposite sense (see Acts i. 16). It is true that the additional limitation *πάντων* which we here meet with, has been left in the greatest uncertainty, having been referred to every possible thing, to human nature, and to everything else, and thereby the object of *ἀποκαταστάσεως* being pretty far removed from the *βασιλεία τοῦ Ισραήλ*. But in fact there is really no ground for this uncertainty with relation to *πάντων*, for the relative *ὧν* refers without doubt to *πάντων*, and not, as Meyer thinks, to *χρόνων*. For, in the first place, *πάντων* stands nearest to it; and secondly *τοὺς χρόνους λαλεῖν* is a combination utterly untenable, for, owing to the slight casual force which belongs to the word *λαλεῖν* wherever it is followed by an object, the latter must, as nearly as possibe, adapt itself to the idea of speaking; but this is certainly not the case with *χρόνοι*, as we see plainly from ver. 24, where the synonym *τὰς ἡμέρας ταύτας* appears to be dependent, not upon *ἐλάλησαν*, but upon *κατήγγειλαν*—a fact which Meyer has altogether overlooked. The case is very different with the combination *πάντων, ὧν*; if, that is to say, what is said is 'all that they have asserted,' for then it is easy from the noun *ἀποκαταστάσεως* to supply the verbal idea *ἀποκατασταθήσεσθαι*. But whatever the prophets spoke of in connexion with a *ἀποκατάστασις* admits easily of being comprised under the single idea of the *βασιλεία τοῦ Ἰσραήλ*. Since therefore the word *ἀποκατάστασις* here appears to be combined with the same object as in i. 6, we are consequently bound to take it

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in the same acceptation. And we are confirmed in the correctness of this view by the fact that this interpretation enables us to leave the terms *καιροὶ* and *χρόνοι*, which we find placed pretty frequently together, in their ordinary relation of affinity, and consequently to regard both in precisely the same point of view as they appear to stand in the important passage in i. 6. That, however, which gives the stamp of certainty to this interpretation of *ἀποκατατάστασις* and to this combination of *καιροὶ* and *χρόνοι*, is the agreement of the whole series of ideas here opened out, with the information afforded, at the very beginning, to that question of the apostles which is given in i. 6.

"The coming of the times of refreshment is, according to ver. 20, to be coincident with the mission of 'Jesus Christ, ordained for you.' This sending is explained by the words which the angels addressed to the apostles on Mount Olivet at the time of the ascension—'Even as he has gone up,' said they, 'in like manner will he again return' (i. 11). It could hardly have escaped the apostles at the time, that this return of Jesus would be coincident with the period of the restoration of the kingdom of Israel. Now, however, it has become a matter of certainty with them. But here a new element has come in; namely, that this second coming is to be regarded as the true coming. And it is simply for this reason that so little heed is here given to his first coming that the second is spoken of absolutely by *ἀποστείλῃ*; for Jesus Christ is spoken of as *προκεχειρισμένος* in order to indicate that at this coming he will perform all those things for the sake of which he was preordained for Israel."

And, again—

"For it is the existing race of Abraham that are called upon to become the instruments of its dispensation. But before this can be done, the race of Israel must itself become partakers of the blessing. The dispenser of this blessing is, however, none other than Jesus himself, who gives a new spirit, and brings deliverance from the sins of the old man. And it is precisely the dispensing of that blessing that constitutes the operation which Jesus performs from his invisible retirement in the heavens; for he had begun it in the case of his disciples while he sojourned on earth, and perfected it in them after withdrawing into the invisible depths of heaven. When now Peter comes, in conclusion, to the mission of Jesus, whom he regards as still operating on earth (*εὐλογοῦντα*, v. 26), he completes what he had said on the subject in ver. 20; and while he speaks here of the present activity of Jesus, he animates (as it were) the representation he had given in ver. 21 of his residence in heaven. For he represents, as parallel with this withdrawal of Jesus into the depths of heaven, that blessing by which man in his inmost nature is converted from his sins (ver. 26); and if, in what precedes, the chief stress is laid upon his second coming, it is here made clear to the Jews that all the benefit is to be first drawn from him, since the effects of the first advent furnish the necessary conditions for the work of the second."

Plain Papers on Prophetic Subjects. No. 22. London: Partridge and Oakey. 1854.

This is the 22d of a series of prophetical papers or small treatises. In some of the views set forth in these, we do not concur; but with many we do, and have been profited by them. This number is "A Recapitulation, or General Outline of Prophetic Truth," and of this we take advantage, in order to lay before our readers the following extracts, which give an excellent summary on several points. First, as to the Jews:—

"Israel's captivity and dispersion having taken place at two different

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times, and on two distinct grounds, there will be corresponding differences in the order and mode of their restoration. The ten tribes, who were, for their idolatry, carried away by the Assyrians, will be restored in one way. The Jews, who, having first been carried captive to Babylon, and restored to their land at the end of seventy years, were a second time dispersed by the Romans, for the awful sin of rejecting and crucifying their Messiah, will be restored in a different way. Scripture clearly evinces that a considerable number of the Jews will return to their own land in unbelief. There they will be associated with the imperial power of the earth, when in its last satanic form. Prophecy testifies of 'a covenant with death,' an 'agreement with hell,' to be made by the rulers of the Jewish people at Jerusalem. They will seek the shelter of the great head of Gentile power; and between him (or more probably his representative, the 'second beast' of Rev. xiii., or 'false prophet' of Rev. xix.), and the Jews, an alliance, or covenant will be formed. This covenant, permitting to the Jews the exercise of their national worship, will be treacherously broken by 'the prince' in whom they will have trusted, instead of trusting in their God, and in the true Messiah, their prince. Their worship will be interdicted, and 'the idols of the desolator'—'the abomination of desolation, standing where it ought not,' will be set up in the holy place. Too many, alas! of the returned Jews will submit to this last degradation practised upon them by Satan; having refused the Blessed One who came in his Father's name, they will receive this apostate usurper of divine rights and honours, who comes in his own. Such as do so, whether Jews or Gentiles, will be involved in the destruction by which this head of pride will be smitten, when the lowly and long-rejected Jesus shall come forth from heaven."

Then as to the order of events:—

"The order of the events which ensue on the appearing of Christ in judgment, it may be somewhat more difficult to trace. The first blow falls on 'the beast,' the 'false prophet,' and the great confederacy against God of which they are the head. Satan also being bound, the sovereignty of the whole earth is transferred to the hands of Christ; and more than this, 'all things both in heaven and on earth are gathered together in one, even in Christ.' Judgments are executed on all who refuse submission; but these are not judgments executed by Christ *as coming from heaven*, but as having made Zion the earthly centre of his kingdom. 'The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies.' The surviving Jewish remnant, pardoned and owned of the Lord as his people, will have their numbers and prosperity augmented by the unexpected return of the ten tribes, so long lost sight of, but now brought back by the Lord's own hand. While the Jews are undergoing their terrible sifting *in the land*, the ten tribes will be passing through discipline of another kind *on their way thither*. They will be all then reunited in the land, and form one nation, under the peaceful rule of their long-rejected King. With the nation, thus re-established, 'the new covenant' will be made; and thus all the blessings promised to them of old in case of their obedience, but which they have forfeited by their sin and unbelief, will become their portion on the ground of absolute grace, and of the redemption-rights of the Lord Jesus Christ. All things which offend, and all doers of iniquity, having been gathered out of his kingdom, and the Spirit being poured out upon all flesh, the authority of Christ will be owned by all the nations of the earth."

Then as to the reign of the saints:—

"Happy and glorious beyond the power of human language to express, or of human heart to conceive, that 'Church of God' which will then with Christ be reigning over the earth. Heaven, not earth, is the place where the

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Church is glorified with Christ; but heaven and earth will not be disunited then, as at present, and ever since the fall. The vision of its glory which the prophet of Patmos was favoured to receive, exhibits it in connexion with the millennial earth. He sees 'that great city, the holy Jerusalem, descending out of heaven from God.' Its glory fades not, nor does its blessedness pass away, when the thousand years expire: still it is in connexion with the earth during those thousand years that the apostle beholds its glory. A vision indeed it is; but a vision of glory which could not otherwise have been made known, to the faith and hope of those whose happiness it will be to constitute the heavenly city. Its jasper walls, its streets of gold, and gates of pearl, are but the images of that which the heart well knows must surpass in glory all that the symbol conveys. God Almighty and the Lamb are its light and its temple; while the river of life, and the tree of life, and the throne of God and of the Lamb, whence the living waters issue—all bear witness to the exceeding riches of God's grace, in his kindness toward us through Christ Jesus. But the all-pervading light which fills that city of our God, shines through it on the nations of the millennial earth. The river of the water of life, which flows from the central throne of God and of the Lamb, through the street of the city, refreshes in its onward and downward course, the earthly subjects of Christ's glorious reign."

Then as to the calling of the Church:—

"Then came the Church. Man's sin and incurableness being demonstrated beyond question, sovereign grace began to gather the Church for heavenly association with Christ. But while grace secures everlastingly those who are its true subjects, the present results of that grace are again confided to human responsibility. The result is well known. The Church itself proves unfaithful to Christ. The mystery of iniquity begins to work. The world becomes Christian in name, only to betray the Church into still deeper unfaithfulness, and connect the name of Christ with all the unchanged evil of that world which once crucified and still despises the Son of God. The present dispensation—one of perfect, unmingled grace—ends in complete apostasy. The true Church being translated to heaven, this apostasy is manifested in every sphere of God's previous actings among men. Christendom, the Holy Land, and the revived Roman empire—the fourth great Gentile monarchy—all become the theatre of Satan's operations; and human wickedness, unchecked by the solemn judgments which will even then be falling on the earth, will come to its full head. Christ and his saints appear. Judgment clears the scene, and Satan himself is bound. Then follows the last dispensation under which man will ever be placed. Christ and the saints manifested in heavenly glory,—Israel redeemed, and happy, and pre-eminent *on the earth,*—the nations reposing under the peaceful sceptre of Jesus—for a thousand years shall his righteous rule maintain the blessedness of this coming kingdom. But we must carefully distinguish between the earthly scene of Christ's varied glories, with the earthly occupants of that earthly scene, from Christ himself, and the heavenly saints who are the sharers of his glory. Men on earth during the millennium will need to be born again, as surely as men in all ages need this. They who are really regenerate during that period, will be as infallibly preserved for everlasting blessedness, as are all true believers now. But that is very different from being actually in heavenly glory; while, as to any of the earth's millennial inhabitants, who may not have been really 'born again,' they will be liable, as soon as Satan is loosed, to be drawn away by his delusions. Such a defection will actually take place. As long as Satan is bound, the righteous rule of Christ will restrain even those whose souls have not been quickened and renewed. But as soon as Satan is again at large, man will give the last, solemn, awful proof, that where God has not in his grace imparted a new and divine life, all the

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glory and happiness of the manifested reign of Christ and his heavenly, glorified people is not, when the tempter is again at liberty, sufficient to restrain men from falling into his snares, and following him to *his* and *their own* everlasting overthrow!"

Then as to the last apostasy:—

"From the epoch of Christ's return, the blessedness of the Church is complete. This will be equally true of the Old Testament saints, and of the martyrs of the coming crisis, from the time that they are raised to heavenly glory. There may be various modes in which the glory of Christ and the saints is afterwards *revealed*, but the *blessedness* of the saints must be complete, when once they are in resurrection with their Lord. The loosing of Satan and the rebellion of Gog and Magog, can make no difference to them. And even as to the earth, the revolt is not universal. The number of the rebels is stated to be 'as the sand of the sea;' but this is a comparison often applied to the single nation of Israel, and cannot therefore imply of necessity that all are deceived. From numerous scriptures, we know that at least the nation of Israel will be preserved from apostasy; and the very passage which informs us of the post-millennial falling away, makes mention of 'the camp of the saints'—earthly saints, no doubt—and 'the beloved city'—that is, the earthly Jerusalem, 'the city of the great King,' against which the deceived and rebellious nations gather together.

"Nor is this last defection of so large a portion of mankind suffered, as in the ages previous to the millennium, to continue. 'Fire came down from God out of heaven, and devoured them.' The devil who deceived them is then cast, not into the bottomless pit, where he had been previously confined, but into 'the lake of fire and brimstone.' The judgment of the dead, before the great white throne, ensues — a judgment issuing in the final disposing of all things for eternity. All, of all ages, who are not found written in the book of life, are cast into the lake of fire. Death is cast there. Hades is cast there."

The Christian Cyclopædia; or, Repository of Biblical and Theological Literature. By Rev. JAMES GARDNER, M.D. Edinburgh: 1855.

We are thankful to get a *sound* Cyclopædia such as the present. Kitto's is, in many places, so very objectionable and unsound, that we have little confidence in it, with all its parade of learning. The present is a very much safer and more useful volume,—comprehensive, minute, and, in general, satisfactory. In most cases, the authors or defenders of systems or opinions are allowed by Dr Gardner to state their own doctrine. This is, on the whole, the best plan, and certainly the most impartial. We wish that in this Cyclopædia the *Millenarians* had been allowed to speak for themselves. Why should they alone of all "heretics" be heard only through the representations of adversaries? The article on the Millennium is as meagre as it is unfair.

Christ as made known to the Ancient Church; an Exposition of the Revelation of Divine Grace as unfolded in the Old Testament Scriptures. By the late ROBERT GORDON, D.D. Vols. III. and IV. Edinburgh: Johnstone and Hunter. 1855.

Profitable and spiritual as we have found these two volumes, we

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think these by no means equal to the former two. There are several valuable discourses and expositions scattered through them; but, as a whole, they do not rise to the excellence of their predecessors. We do not, however, mean to enter on a lengthened criticism of their peculiarities. Our readers will find many precious truths illustrated with power and clearness, though in places they may dissent from the figurative interpretations affixed to passages which seem to demand the literal.*

Night and Morning. London: Yapp, Old Cavendish Street. 1855.

This is a small pamphlet, from which we extract the following excellent summary of our expectations as believers in God's prophetic word:—

"FEATURES OF THE MILLENNIAL DISPENSATION.

The Word of God teaches us that there is to be a Millennium upon earth, *i.e.*, a thousand years of righteousness and peace, during which Satan will be bound, and the saints shall reign with Christ. This is stated in so many words in Rev. xx.; and a reign of righteousness, such as is there predicted, is frequently described in different parts of the Bible.

Dear reader, do you desire to know something about these better days that are coming? 'You have a more sure word of prophecy, whereunto you do well to take heed.' Here is God's account of this time, written for our learning, 'that we through patience and comfort of the Scriptures might have hope.'

I.

A King to reign in righteousness over all the earth.—Dan. ii. 44; vii. 13, 14; Is. xi. 9; compare with Hab. ii. 14, and Num. xiv. 21; Ps. ii. 8, 9; xxii. 27; lxvii. 4; lxxii. 2, 7, 11, 17,

"FEATURES OF THE PRESENT DISPENSATION.

Does the Word of God give us any reason to expect that there will be a Millennium upon earth from the first coming of Christ to his second advent? On the contrary, does it not teach, that during the whole of that period, the righteous will be *the few*, the wicked and ungodly *the many;* wickedness and ungodliness increasing, until the harvest of the earth is ripe, when (according to the analogy of God's dealings in former times, in the days of Noah and Lot) judgment follows?

Dear reader, let the ground of your decision be the simple testimony of God's Word, which is here put before you for your prayerful examination, under nine different heads.

I.

While the King is gone to receive for himself a kingdom, the gospel to be preached for *a witness* to all nations, to *take out* a people for his name: wickedness and ungodliness

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* We have lately fallen in with one or two works bearing some resemblance to this of Dr Gordon's, and to Jonathan Edward's *History of Redemption.* There is *The Acts and Monuments of the Church before Christ Incarnate,* by Richard Montague, Bishop of Norwich, 1642,—a folio of 550 pages, containing both learning and useful remark. There is *The Sacred and Most Mysterious History of Man's Redemption,* by Matthew Brooks, D.D., 1657, a folio of 280 pages,—good, but not any way remarkable. There is *Prototypes, or the Primary Precedent Presidents, out of the Book of Genesis,* by William Whately, 1640, a folio of upwards of 400 pages,—quaint, but containing much spiritual truth. There seem to have been very many books of this kind.

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19; xcvi. 11-13; xcviii. 2, 3; cii. 15, 16; Is. lix. 19; lii. 10; Joel ii. 28-31; Micah v. 4; Zeph. iii. 8, 9; Zech. ix. 10; xiv. 9; Mal. i. 11; Eph. i. 10; Luke i. 32, 33; with Jer. xxiii. 5.

prevailing in the earth during his absence.— Luke xix. 12-27; Matt. xxiv. 14; Acts xv. 14-17; 2 Cor. ii. 15, 16; Matt. vii. 13, 14; xx. 16; 2 Tim. iii. 1-13; Matt. xxiv. 37-39; xiii. 28-30; v. 13, 14; Ps. liii. 2, 3; compare with Ps. xiv. 2, 3; and Rom. iii. 9-19; 2 Pet. ii.; Jude 15; John xiv. 16, 17; xv. 18-21; 2 Cor. vi. 17; 2 Tim. iii. 12; Rom. xii. 2; Gal. iv. 29; Phil. ii. 15; 2 Thess. ii. 12; Heb. ii. 8.

II.

Israel and Judah restored to their own land, with spiritual conversion to God, and temporal blessedness and prosperity.—Ezek. xxxvii.; Jer. xxx.; xxxi.; xxxii. 37-44; Jer. iii. 12-18; Is. xi. 11-16; xxxv.; xliii. 5, 6; xliv. 21-23; liv. 7-17; lx.; lxi. 4; lxii.; lxv. 18-25; Jer. xvi. 14, 15; Ezek. xxxvi.; xvi. 60-63; xx. 40-44; Hos. ii. 14-23; Joel ii. 22-27; Amos ix. 9-14; Zech. viii.; ix. 10-17; x.; xiv. 10-21; Rom. xi. 26; Is. xli. 19; 2 Cor. iii. 16; Heb. viii. 13; Is. lv. 12, 13.

II.

Jerusalem trodden down of the Gentiles, and the Jewish nation desolate, scattered, and hardened in unbelief, until the times of the Gentiles are fulfilled. — Luke xxi. 24; Matt. xxiii. 38, 39; Rom. xi. 7-12; Acts xxviii. 25-28; compare with Is. vi. 9-11; Hos. iii. 4, 5; Lev. xxvi. 27-45.

III.

Creation delivered from the curse. —Rom. viii. 19-23; Is. xxv. 7, 8; xi. 6-9; Ps. lxvii. 6; xcvi. 11-13; Is. xxxiii. 24; Rev. vii. 16, 17.

III.

Creation suffering from the curse, and groaning to be delivered.—Gen. iii. 17-19; Gen. v. 29; Rom. viii. 20-22 (for creature, read creation); Eccl. i. 14; Job v. 6-7; Ps. xc. 9, 10.

IV.

Satan bound.—Rev. xx. 1-3; compare with Is. xxvii. 1; and xxvi. 21; li. 9, 11; Matt. viii. 29; Rom. xvi. 20.

IV.

Satan *now* 'the god of this world.' —2 Cor. iv. 4; John xiv. 30; Eph. ii. 2; 1 Pet. v. 8; Eph. vi. 12; Rev. xii. 9-12.

V.

Antichrist destroyed.—2 Thess. ii. 8; Rev. xiii. 2-17; compare with Rev. xix. 20; Dan. xi. 45; ix. 27 (see margin); viii. 25; Rev. xvii. 11; Dan. vii. 26.

V.

The mystery of iniquity, begun in the days of the apostles, continues in operation, until at last it develops itself in that 'wicked one,' who is to be destroyed by the 'brightness of the Lord's coming.'—2 Thess. ii. 3-9; 1 John ii. 18 (in Greek, *the* Antichrist); 1 John iv. 3; Rev. xiii. 2-8; xvii. 14; Dan. viii. 9-14; xi. 35-45; vii. 25 with 27.

VI.

War ceases.—Is. ii. 4; Micah iv. 3; Ps. xlvi. 8, 9.

VI.

War prevails to the end.—Joel iii. 10-15; Matt. xxiv. 6, 7; Mark xiii. 7; Luke xxi. 9, 10; Rev. xvi. 14-16; Rev. xvii. 12-14; xix. 19; compare with Ezek. xxxix.; James iv. 1.

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VII.

Idolatry at an end.—Micah v. 13; Zech. xiii. 2; Is. ii. 18; xvii. 7-8; Hosea xiv. 8; Zech. xiii. 2.

VIII.

The Lord Jesus *present.*—Acts i. 10, 11; iii. 20, 21; 2 Thess. i. 10; Rev. xxii. 12; xxi. 3; 1 Thess. iv. 16; Zeph. iii. 15, 16; Ezek. xlviii. 35; xliii. 7; Zech. ii. 10; xiv. 4; viii. 3; Is. xxxiii. 17.

IX.

The believer wearing the crown, and glorified with Christ.—1 Thess. iv. 16, 17; with Zech. xiv. 5; and Jude 14, 15; 1 Cor. vi. 2; Matt. xix. 28, 29; Matt. xiii. 43; Rom. viii. 17, 18; Luke xix. 17, &c.; 2 Tim. ii. 12; iv. 8; 1 Peter v. 4; James i. 12; Dan. xii. 3; Rev. ii. 10, 26-28; iii. 21; Dan. vii. 27; with Rev. v. 9, 10; and xx. 4."

VII.

Idolatry still practised.—Rev. ix. 20; Is. ii. 8; Hab. ii. 18, 19, 20.

VIII.

The Lord Jesus *absent.*—John xiii. 1; xvi. 19-22; xvii. 11; Luke xxiv. 51.

IX.

The believer bearing the cross, and suffering with Christ.—Matt. x. 36-39; xvi. 24, 25; Mark viii. 34; Luke ix. 23, 24; xiv. 27; Acts xiv. 22; 1 Thess. iii. 4; 1 Peter ii. 11-24; iii. 14, 17, 18; 1 Peter iv. 1, 12, 16, 19; v. 10; Phil. iii. 7, 8; with 2 Cor. xi. 22, 33; 2 Cor. xii. 7-10; 2 Tim. i. 8; ii. 3; iii. 12; Heb. x. 32-36; xi. 13-16, 25, 33-40; xii. 1-11; Col. i. 24; Gal. ii. 20; v. 17-24; vi. 14-17; Rev. vii. 14; xii. 11."

Hymns from the Land of Luther. Translated from the German. Second Series. Edinburgh: W. P. Kennedy. 1855.

We noticed some time ago the first series of these hymns. We notice now the second, with no less pleasure,—adding the Resurrection Hymn:—

RESURRECTION.

"This corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. xv. 53.

" Auferstehn, ja, auferstehn."

Thou shalt rise! my dust, thou shalt arise!
Not always closed thine eyes;
Thy life's first Giver
Will give thee life for ever.
Ah, praise His name!

Sown in darkness, but to bloom again,
When, after winter's reign,
Jesus is reaping
The seed now quietly sleeping.
Ah, praise His name!

Day of praise! for thee, thou wondrous day,
In my quiet grave I stay;
And when I number
My days and nights of slumber,
Thou wakest me!

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Then, as they who dream, we shall arise
With Jesus to the skies,
And find that morrow,
The weary pilgrim's sorrow,
All past and gone!

Then within the Holiest, I tread
By my Redeemer led,
Through heaven soaring,
His holy name adoring
Eternally!

KLOPSTOCK.

The Intelligent Study of Holy Scripture: A Lecture. By the Rev. HENRY ALFORD, B.D. London: James Nisbet & Co.

From this excellent lecture we make the following short extracts. The first is on the ignorance that prevails regarding Scripture:—

"Hundreds of thousands of grown-up Christian men among us would be ashamed to be as ignorant of the contents of the daily journals as they are of their Bibles. Christian women, highly educated, speaking and reading the languages of modern Europe, and acquainted with their literature, spending half their time in the pursuits of intellect and taste, have yet bestowed little or no pains on their Bibles, and would scout as preposterous the idea of learning the language in which their New Testament was revealed. We cannot refer to Scripture authority in the society of ordinary and respectable Christians, without being met with the look of blank ignorance which testifies too surely that we are citing from a book almost unknown. We can hardly enter a church by chance, and hear the lessons for the day read, without being grieved by the absence of meaning in the tone and feeling of the reader, the blunders in emphasis and in connexion, and without a saddening thought in our minds,—'What must be the teaching, where such is the ignorance of Scripture?' And, among those fully qualified by education to read the New Testament in its original language, very few indeed ever care to do so; but at the end of their University career, in which they were obliged just to come up to the very small amount of knowledge of the Greek text required for an examination, they drop back into the ranks again, and are contented with being as ignorant of their Bibles as other men about them."

The next is as to Mark's Gospel:—

"But I dare say I may be speaking to some who have been accustomed to regard St Mark as an abridgment of St Matthew, or who at all events suppose the second Evangelist to have had the work of the first before him, to have culled out, and filled in, as best suited his purpose, and his readers. Let me say a few words about this supplementary theory of the Gospels. Let me say to you, and that not rashly or from prejudice, that, as the result of some investigation of the matter, it is good for nothing. It will not stand a moment's investigation of the Gospels as we find them. And if it has many great names to shew on its side, it has been because men have not been in the habit of investigating, but of theorising: and, accordingly, observing so much common matter in the first three Gospels, they hastily concluded that therefore the Evangelists must have seen and built upon one another's works. It would take far too long now to pursue this subject, and to shew you how this common matter arose, and into how many blunders and difficulties this absurd theory leads us. I must content myself now with saying, that it

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seems to me to preclude, as indeed it ever has done, any intelligent appreciation of the contents and spirit of the Gospels themselves. St Mark's Gospel is not an abridgment of St Matthew's, but it is a wonderful, independent record of distinct character and spirit.

"Its *character* is distinct: for, whereas the first Evangelist is for the most part, as I said, in his narrative, summary and general; the second is most minute, vivid, and particular. Everything, even including those matters which are lightly passed over, is given with the graphic touches which betoken an eye-witness, of fervent spirit, and deeply impressed with what he saw and heard. Almost all the descriptions how our Lord looked, what gestures he used, what exact words he spoke in the vernacular dialect of Palestine, are derived from St Mark's Gospel. If you follow out this clue for yourselves, you will find a mine of interest, in which much treasure will reward your search.

"The *spirit*, also, of St Mark's Gospel must be noticed. St Matthew's was the Gospel of our Father's kingdom; St Mark's is, as its first verse declares, 'the Gospel of Jesus Christ the Son of God.' Before, it was Jesus the Fulfiller; but here there is, for the most part, no backward look on type and prophecy; the Son of God stands personally and alone as the central figure, busied in his work as the Redeemer."

Again, we take an interpretation from him:—

"The same is the case with regard to emphasis. In Greek, the situation of the word in the sentence points out whether it is emphatic or not. 'If after the manner of men I have fought with beasts at Ephesus, what advantageth it me?' Who understands this verse? Not one man in ten thousand. And yet if you read it in Greek, that is, if you know anything about the rules of emphasis, and regard them, all is clear. By the arrangement of the sentence, I see that the emphasis lies on the words, '*after the manner of men*;' or they would perhaps better be expressed, and are elsewhere rendered by our translators, 'as a man,' 'merely as a natural man, and not as a Christian.' There it is, 'If *after the manner of men* I have fought with beasts at Ephesus, what advantageth it me?' that is, 'If with no Christian expectation of a rescue I have undergone danger, what am I profited?'"

Extracts.

*Things Present and Things to Come.**

LECTURE I.

THE LAMP OF MERCY—2 Pet. i. 19; Deut. xxix. 29.

I. *Its light is clear*—To leave the letter is to leave *the word*—Is. vii. 14; Matt. i. 23; Mic. v. 2; Luke ii. 15; 1 Kings xiii. 2; 2 Kings xxiii. 15, 16, &c.

So shall the rest be—The literal sense is HIS, the mystic man's—If a *symbol*, a *key beside it.*

* This extract is the syllabus of a course of lectures, sent us some time ago by a brother. Its classification of subjects and texts may be useful, though we differ from the writer in some points.

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II. *It shines for warning*—For penitence—Noah, Heb. xi. 7; Sodom, Gen. xviii. 17; Jerusalem, Jer. xxv. 11, 12; Luke xix. 41–44.

III. *Promise*—For hope and prayer—Noah, Moses, Heb. xi. 5–7, 23–27; Dan. ix. 2; Simeon, Luke ii. 25, 26, 38; Mark xv. 43.

IV. *Guidance.*
1. On Missions—Matt. vii. 13, 14; xiii. 24–30; xxiv. 14.
2. On the Christian's prospect—Matt. v. 1–12; x. 16, 34–39; 2 Tim. ii. 12; Rev. xx. 4.

V. 1. The Rebuke—Luke xxiv. 25–27; Is. xxix. 11, 12.
2. The Blessing—Rev. i. 3.
3. The Curse—Rev. xxii. 19.
4. The Encouragement—Dan. xii. 9, 10; Rev. xxii. 10; John xvi. 13.

Lecture II.

THE STANDING OF THE GENTILE—Rom. xi. 11–32.

I. *Salvation is of the Jew*—John iv. 23; Matt. xv. 24–27; Luke xxiv. 47; Rom. xv. 27.

II. *This present dispensation.*
1. Parenthetic—John i. 11, 12; Eph. ii. 11–13; iii. 3, 5, 6.
2. The condition—Rom. xi. 20; comp. Luke xviii. 8.
3. The last days.
   (1.) Like all preceding—Gen. vi. 5, 13; Matt. xxiv. 37–39; Gen. xv. 16; Rom. xi. 25; Matt. xxiii. 32–36; Rom. xi. 32.
   (2.) Times of scoff and peril—2 Thess. ii. 3; 1 Tim. iv. 1–3; 2 Tim. iii. 1–5; 2 Pet. iii. 1–4.

Lecture III.

THE APOSTASY WORKING IN MYSTERY—2 Pet. ii. 1; 2 Thess. ii. 7; Rev. xvii. 3.

I. Popery not the wicked one.
1. Has never fulfilled 2 Thess. ii. 4; Dan. xi. 36, 37, &c.; Rev. xiii. 6–8.
2. The woman—Rev. xvii. 3; her name, ver. 5; her end, ver. 16–18; comp. Rev. xix. 20.

II. *Contrast*—1 Tim. iii. 16, The Divine Mystery, with 2 Thess. ii. 7, The Satanic Mystery.

III. *The leaven wider than the Papacy.* 1. The Moslem (another prophet). 2. The Papist (another priest). 3. The Jew (another king). 4. The Socinian. 5. The Rationalist. 6. The Worldling.

Lecture IV.

THE FALSE MESSIAH—John v. 43; 2 Thess. ii. 9.

I. *His personal rise.*

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1. 2 Thess. ii. 3, 8, "be revealed," comp. Luke xvii. 30; 2 Thess. i. 7.
2. His coming—2 Thess. ii. 9; Gr. *parousia;* comp. ver. 1, 8.

II. *His personal names.*
1. The man of *the* sin, *i.e.*, *the lie*—2 Thess. ii. 3, 11; 1 John ii. 22; iv. 3; (John i. 18); Dan. xi. 37.
2. The lawless one (*legibus solutus*)—2 Thess. ii. 8; Dan. xi. 36; vii. 25; *the wicked one,*—Ps. xxxvii. 10, 12, 16, 21, 35; l. 16; lii.; lxxv. 10, &c.
3. The son of perdition—2 Thess. ii. 3.
   (1.) His origin—Rev. xvii. 8; 2 Thess. ii. 9 (comp. John xiii. 27; xvii. 12).
   (2.) His work—Rev. xiii. 16, 17; Dan. vii. 23; 2 Thess. ii. 10, 12.
   (3.) His end—Rev. xvii. 8, 11; 2 Thess. ii. 8; Rev. xix. 20; Is. xiv. 9, 10.

Lecture V.

THE WILFUL KING—Dan. xi. 36.

I. *The Church's head.*
1. Denies worship—Dan. xi. 28, 31, 36, 38; 2 Thess. ii. 4; Rev. xiii. 1, 5, 6.
2. Demands worship—Dan. xi. 36; vii. 45; Is. xiv. 13, 14; 2 Thess. ii. 4; Rev. xiii. 8, 12; Ezek. xxviii. 1, 6, 9, 16, 19; Ps. lxxiv. 3, &c.

II. *The world's head.*
1. His origin—Dan. xi. 21; Nahum i. 1, 11; *a Jew?*—Dan. xi. 37; *where is Dan?*—Rev. vii. 4–8; Gen. xlix. 17; Lev. xxiv. 11; Jud. xviii. 30; Jer. iv. 6, 15; Am. viii. 9–14.
2. His treasures—Dan. xi. 28, 38, 43; Ezek. xxviii. 4, 5; Hab. ii. 5–10; Luke xii. 15–21.
3. His statesmanship—Dan. viii. 23–25; xi. 24, 32; Ezek. xxviii. 1–15.
4. His many crowns—Ezek. xxxviii. 2; xxviii. 12; Is. x. 5; xiv. 4, &c.; Rev. xvii. 12, 13.

Lecture VI.

HIS RESURRECTION AND INCARNATION.

I. *He was and is not*—Rev. xvii. 8. *He is slain*—Rev. xvii. 10; xiii. 3, 10. *He revives*—xiii. 3; xvii. 11.

II. *He rises from the pit*—Rev. xvii. 8; ix. 11; Dan. viii. 24; 2 Thess. ii. 9.

III. *Contemporary* with Rev. xii. 9, 12 (Job i.); Luke x. 17, 18; Rev. ix. 1; 2 Cor. xi. 14.

IV. *The blasphemy*—Matt. xxviii. 13; Rev. i. 18; Is. xiv. 12–14; Ezek. xxviii. 2, 9, 12–14.

V. *His time of power*—Rev. xiii. 5; Dan. vii. 25; ix. 27.

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VI. *The year day.*
1. Has no Scripture warrant—Num. xiv. 33, 34; Ezek. iv. 3–6.
2. Has no Scripture witness—Gen. vi. 3; xv. 13; Is. vii. 8; Jer. xxv. 11, 12. So, Rev. ix. 5, 15; xi. 2, 3, &c.

LECTURE VII.

ARMAGEDDON—Rev. xvi. 16.

I. *The challenge*—Ezek. xxxviii. 1–17; Joel iii. 9–17; Is. viii. 9, 10.
II. *The demon host*—Is. v. 26–30; xiii. 2–5; Joel ii. 1–11; Rev. ix. 1–12; comp. Ex. x. 14; Jer. viii. 9–17; Rev. ix. 19.
III. *The march of Antichrist*—Is. x. 5, 6, 28–33; comp. 2 Kings xviii. 33–35; Jer. iv. 13, 16.
IV. *Jerusalem*—Luke xxi. 20; Is. xxix. 1–12; Ezek. iv.; v.; vi.; Joel iii. 1, 2; Zech. xiv. 2; Ps. lxxix. 1, 2, 10, 11; cxx.
V. *The plague and panic*—Zech. xii. 2–4; xiv. 12; Ps. xci. 6, 7; Ezek. xxxviii. 19–23; Zech. xiv. 13; 2 Chron. xx. 15–25.
VI. *The deliverance*—Joel iii. 16; Dan. xi. 45; xii. 1; Zech. xiv. 4–11; Ps. xlviii.; xlvi.; 2 Thess. ii. 8.
VII. *The thanksgiving*—Ps. cxxiv.; cxxvi.; cxxxv.

LECTURE VIII.

THE ABOMINATION OF DESOLATION—Matt. xxiv. 15—The abomination—Deut. vii. 25, 26—The desolator—Rev. ix. 11.

I. *The false Elijah*—Rev. xiii. 11–14; comp. ver. 13; 2 Kings i. 10–12.
II. *Miracles*, asserted against the Papist—Matt. xxiv. 24; 2 Thess. ii. 9; comp. Job i. 13–19; Exod. vii. 11, 12, 22; viii. 7, 13, 19; Exod. xxii. 18; Gal. v. 20.
III. *The living image*—Rev. xiii. 14, 15; Ezek. viii. 3, 5; Hab. ii. 18, 20; comp. Dan. iii. 1–7.
IV. *The flight*—Matt. xxiv. 15; Jer. iv. 29; Ezek. vii. 16; Rev. xii. 1–6, 13–17.

LECTURE IX.

ELIJAH'S MISSION—Mal. iv. 5, 6; John i. 21; Matt. xvii. 10, 11.

I. *Ahab and Jezebel*—Rev. xvii. 3–6 (2 Kings ix. 22; 1 Kings xxi. 20); 2 Thess. ii. 4; Is. xiv. 13, 14.
II. *Elijah in the city*—Rev. xi. 6 (James v. 17); Jer. xiv. 1–6, 22; Joel i. 10–20; Rev. xi. 5.
III. *Pleadings in the wilderness*—1 Kings xvii. 3, 4; Hos. ii. 14–23; Ezek. xx. 33–38; Is. xliii. 19, 20; xl.; Rev. xii. 6.
IV. *The last plagues*—Rev. xi. 6; xvi. 1–16; comp. Exod. vii., viii.
V. *The second Carmel*—Ezek. xxxix. 17, 19; Rev. xvii. 16; xviii.; xi. 13; 2 Thess. ii. 8; Rev. xix. 19, 20; 1 Kings xviii. 39.

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VI. *Repentings*—Matt. iii. 1, 2; Hos. v. 15; Joel ii. 12–18; Is. lxiv. 6–12; lxiii. 15–19; Jer. xxxi. 7–9.

Lecture X.

THE ADVENT—Rev. i. 7; xix. 11–21; Is. lxiii. 1–6.

I. *Gather my saints*—Ps. l. 2–6; Matt. xxiv. 26–28, 31; 1 Thess. iv. 13–18; Is. xxvi. 19–21.

II. *The year of my redeemed*—Is. lxiii. 4–6; li. 21–23; Hos. i. 7; Zech. xii. 6–14; xiv. 1–4; Luke xxi. 27, 28.

III. *The day of vengeance*—Is. xxiv.

1. On men.

(1.) The dismay—Matt. xxiv. 30; Rev. vi. 15–17.

(2.) The wine-vat and blood-stream—Jer. xix. 6; Joel iii. 12–14; Rev. xiv. 19, 20.

(3.) The carnage—Is. xxxiv. 1–10 (comp. 2 Kings xix. 35); Ezek. xxxviii. 18–23; xxxix. 1–16.

(4.) The carnival—Ezek. xxxix. 17–21; Rev. xix. 17–20.

2. On the powers of heaven—(1 Kings xxii. 19–22); Matt. xxiv. 29; Is. xxiv. 21, 22; xxvii. 1; Rev. xx. 1–3.

Lecture XI.

THE DAY OF GRACE—Mal. iii. 2, 3; Ezek. xxxvi. 22–32.

I. *Judah's conversion*—Zech. xii. 7.

1. The pattern—1 Tim. i. 16; Acts ix. 1–20.

2. The event—Zech. xii. 9–14; xiii. 1; Ps. xxii. 16; Is. liii. 4–6; Matt. xxiii. 39; Is. ix. 6–7 (John xx. 25–27; 2 Chron. xxxv. 22–25).

II. *Israel restored*—Deut. xxx. 1–10; Jer. l. 4, 5; Zech. ix. 14; Is. xxvii. 12, 13; xi. 10–16; Jer. xvi. 14, 15; xxxi., &c.

III. *First love revived*—Is. xi. 13; Ezek. xxxvii. 19, 22; Ps. cxxxiii.

IV. *The bounds of their inheritance*—Is. lxi. 7; liv. 23; Ezek. xlvii. 13–23; xlviii. 1–7, 23–35.

V. *The glory of all lands*—Ezek. xx. 6; Is. li. 3; Ezek. xxxiv. 25–28; Joel iii. 18; Am. ix. 13; Hos. i. 10; Jer. xxxiii. 22.

Lecture XII.

THE KINGDOM OF OUR GOD—Rev. xii. 10; Luke xvii. 20–30; Matt. xiii. 33.

I. *The Lord reigneth*—Luke xix. 11–19; Matt. xix. 27, 28; Rev. xx. 3.

II. *The mission*—Rom. xi. 5; Is. lxvi. 18, 19; Zech. viii. 21–23; Matt. xxv. 31–46.

III. *The Pentecost*—Is. xxv. 7 (2 Cor. iii. 14–16); Joel ii. 28–32; Is. lii. 10; xi. 9.

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LECTURE XIII.

THE NEW WORLD'S WORSHIP.

I. *The holy mountain*—Ezek. xlv. 1–8; xlviii. 48, 8–22; Zech. xiv. 10; Is. lxv. 25.

II. *The holy city*—Jer. xxx. 18; xxxi. 38–40; Zech. xiv. 10; Is. lii. 1; lxii. 1, 2, 42; Ezek. xlviii. 30–35; Zech. viii. 3–8; xiv. 20.

III. *The holy temple.*

1. Its glory—Ezek. xl. 1–10; xxxvii. 26, 27; xl. to xliv.; Hag. ii. 7–9; Mal. iii. 1; Zech. xiv. 4–8; Ezek. xlvii. 1–9.

2. For all nations—Is. lvi. 6, 7; Mic. iv. 1–8; Zech. xiv. 16; Is. lxvi. 23, 24.

LECTURE XIV.

THE RESTITUTION OF ALL THINGS—Acts iii. 21; Gen. i. 31.

I. *The bondage broke*—Gen. iii. 17–19; Rom. v. 12; viii. 19–23.

II. *The reign of peace*—Is. lxv. 17–25; Mic. iv. 4; Is. xi. 6–9.

III. *The Sabbath's rest*—Heb. iv. 9; Joel ii. 28; Is. xi. 9; John iv. 44; 1 John iii. 8; Eph. ii. 2; Rev. xx. 3; Ezek. xlvii. 22; Is. xi. 8.

IV. *The second fall*—Rev. xx. 7–9; Matt. xii. 31, 32.

V. *The second death*—Rev. xx. 10–15, 13; Prov. xxv. 16; Job xxvi. 5; Jude 6; 1 Cor. xv. 24–28.

Rev. xxii. 20.

"The words are a holy and fervent wish and desire, vote and prayer, of John the Evangelist, in his own, and in the name of all the faithful, for the speedy, gracious, and glorious coming of the Lord Jesus. John the Evangelist was Christ's beloved disciple, one who in the days of his flesh had reposed himself in Christ's bosom, and here desires Christ's coming. By how much the nearer communion we have now with Christ by grace and holiness, by so much the more his second coming is desired by us. Grace and holiness estates us in the condition of sons and daughters to God the Father—in the condition of bride and spouse to Christ Jesus, entitle us to all God's promises, sweeten all God's testimonies, make all God's ordinances the savour of life to life unto us, settle us in the sense of God's loving-kindness—in the assurance of the forgiveness of all our sins and offences, and so make the second coming of Christ most desirous. Want of holiness deprives the souls of men of all the sweet and heavenly comforts arising from the second coming of the Lord Jesus. The unsanctified man that says, '*Come, Lord Jesus,*' prays God to hasten his eternal vengeance; he that, without grace, prays for Christ's coming, begs his own speedy and final destruction. Labour therefore in the days of your life for holiness, that you may with comfort in the hour of your death say, '*Come, Lord Jesus.*' John the Evangelist had seen, in a

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vision, the Church's affliction, the adversaries' insultation—the future felicity prepared for the one, and the future calamity provided for the other, and Christ made glorious in both; and therefore he prays, '*Come, Lord Jesus.*' No man rightly desires Christ's coming but he that hath assurance of the good and benefit of his coming. To them the day of Christ is as the day of harvest to the husbandman, as the day of deliverance to the prisoner, as the day of coronation to the king, as the day of wedlock to the bride—a day of triumph and exaltation, a day of freedom and consolation, a day of rest and satisfaction; to them the Lord Jesus is all sweetness, as *wine to the palate, and ointment to the nostril*, saith Solomon; *honey in the mouth*, saith Bernard, *music in the ear, and a jubilee in the heart.* Get assurance of Christ's coming, as a ransomer to redeem you, as a conqueror to subdue all your enemies under you, as a friend to comfort you, as a king to honour you, as a physician to heal you, as a bridegroom to marry you, and then shall you with confidence and boldness, with joy and gladness, with vehement and holy longings, say, '*Come, Lord Jesus.*'" —*A. Grosse, Pastor of Bridford*, 1647.

Christ the Head of Creation.

"All providence, whether particular or general, whether over the Church or over the world, whether over the individual members or over the body of Christ, hath this, and this only, for its object—to give glory unto the Son. The Father is bringing all creatures under his feet; his friends gathering into a noble company of the redeemed; his enemies casting down into the pit; restraining the rage of those who live, and making their wrath to praise him; until the time shall come for gathering unto him the tribes of Jacob, who shall come with willing might, at the ensign of God lifted up upon the mountains, to maintain the cause of Him whom they crucified, against the Antichristian confederacy of the nations: whom then God shall break in pieces like a potsherd—or rather the Son himself; for now the government shall begin to be upon his shoulders, and then he shall rule the earth in righteousness, and the people with equity. This earth, I say, shall be the theatre on which God will exhibit his King: who, when he shall have destroyed death and all his enemies in the lake of fire, shall then give up that kingdom with which the Father had endued him for its reduction unto order and blessedness: he shall give up his own single sovereignty; he shall cease to be the end of the Father's rule and government; and, having attained his eternally purposed place, as Head of the creatures, he shall stand there for ever, God's Vicegerent, God's Priest and King over the visible, to keep all creation, in its various orders, attuned unto the praise, and attired unto the glory, and begirt unto the service, of the invisible Godhead."—*Irving.*

Popery reserved to the day of the Lord.

"The foundation of that apostasy was begun to be laid in these days, and it shall continue till the Lord's coming; for he shall not be

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abolished but by the brightness of his coming. . . . . We know the dregs of it shall not be abolished allutterlie (*i. e.*, wholly, utterly) whill (*i. e.*, till) the bright coming of the Son of God."—*John Welsche. Reply to Brown, the Papist.* 1602. Pp. 347, 348.

The age's boasting.

"I warn you, above all, against boasting of the enlightened age; which is nothing short of advancing Satan's glory, as the bright archangel of liberality (liberalism), above Christ the bright and morning star."—*Irving.*

The spiritual features of the age.

"It is a poor mechanical age, with expediency for its pole-star, and reason for its divinity, and knowledge for its heaven."—*Irving.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—Can you tell me the author of a small work published in 1652, "*The Great Deliverance of the whole House of Israel,*—what it truly is, by whom it shall be performed, and in what year; declared plain by the Word of God. In answer to a book called, *The Hope of Israel,* written by a learned Jew of Amsterdam, named Manasseh Ben Israel, and by him dedicated to the High Court the Parliament of England and Council of State. A.D. 1650"?

As the writer infers from the number of the beast, 666, that his end shall be in the year 1666, he seems to be the author also of another small work of pp. 67, *An Exposition of the* 12*th and* 13*th Chapters of Revelation*—where the same view is taken of the number of the beast as fixing his end in 1666. In the closing paragraph of the latter work, after reminding us that Rome's "fair and halcyon day will not long endure," the year of the Lord's coming is computed to be "the 45th after the consummation and extermination of Antichrist," according to Daniel.

In both these pieces, the Apocryphal book Esdras is often quoted. This leads me to ask another question, Whether the writer of both these be the same as the writer of *The Strait Gate and Narrow Way of Life* (pp. 95)?—in which, by question and answer, the way of salvation is stated, and a great number of prophetic subjects are touched upon. Here, too, the Apocryphal book Esdras is quoted. The *two Witnesses* are interpreted to mean *the Old and New Testaments.* They are also the "*two wings of the great eagle,*" with which the Church flees into the wilderness—of which *The Exposition of the* 12*th Chapter of Revelation* says, "If she travel by day, they are her leading cloud; if by night, they are her pillar of fire. If she fly, they lend her wings; if she wander, they harbour her. If she be naked, they cover her; if in prison, they visit her; if captive, they redeem her. If she be weak, they sustain her; if blind, they lead her; if she be weary, they comfort her; if sick, they recover her; if she doubt, they resolve her; if she err, they direct her. If she thirst, they give her drink; and if she hunger, they feed her, and make her so strong of constitution that afflictions are rejoicings to her—banishment, a heaven—dispersion, a friend—loss and death, advantage. And by these comforts, as by hands, they convey her to her solitude and *restless place of rest.*"—Yours, &c.

A FRIEND.

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To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—Will you join with me in protesting against the fanciful identification of Sebastopol with Armageddon, thrown out of late, and grasped at by some of whom better things might have been expected. I just ask, where is one particle of *evidence* beyond an absurd etymology? *Sebastos* is the Greek for Augustus, or emperor; and Sebastopolis means the emperor's city, just as Constantinople means the city of Constantine. I might as well say that Constantinople means the *firm* city, as that Sebastopol means the august city. The etymology of Armageddon is no less imaginary.

These absurdities do great harm. They discourage the believer, and they raise the scoff of the unbeliever.—Yours, &c.

A STUDENT.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In the able article in your last Number on the Eclipse of Thales, you observe, in page 49—"Our correspondent 'G.' must, we fear, admit that his chronological calculations must bow before the superior authority of this astronomical demonstration."

I cannot, of course, hesitate to acknowledge that the article in question has decided that the eclipse of 610 B.C. could not be that which was predicted by Thales. It cannot well be doubted that Herodotus' statements, if correct, require us to believe that Cyaxares died cir. 594 B.C. If so, he could not have fought a battle when the eclipse of 585 occurred. We must, therefore, believe that Herodotus had unconsciously fallen into error, in making numerical statements which, when examined, are found to demand that 594 B.C. be assigned as the date of the death of Cyaxares.

I find that Dr E. Hincks, whose reputation in the field of Assyrian investigation is only second, if indeed second, to that of Col. Rawlinson, wrote in August last as follows:—"The date of the capture of Nineveh (625 B.C.) appears to me quite certain; and, of course, I hold that Herodotus committed a gross blunder, either in placing the Lydian war before the capture of Nineveh, or in identifying the eclipse which terminated that war with the eclipse which Thales foretold. As to the Scythian conquest, it must have occurred about the middle of the interval of forty-two years* that I have mentioned, but no allusion to it has been met with on the monuments, nor do I think that any is to be expected. The Assyrian kings carefully recorded their successes; but as to their reverses they were as carefully silent."

The concluding remark of this quotation is highly deserving of attention.

If Dr H.'s view is correct, Herodotus must be in error. He assigns *forty* years to the reign of Cyaxares. Nineveh cannot be considered as having been taken in the *first* year of Cyaxares; nor can this king be supposed to have closed the Lydo-Median war in the *last* year of his reign. If we suppose that Cyaxares began to reign cir. 627 B.C., and to have closed the Lydo-Median war in 585 B.C., and to have died cir. 582 B.C., his reign will have extended through *forty-five* years.

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* Dr E. H. elsewhere states that this interval of forty-two years extended from 667 B.C. to 625 B.C. Thus, in the view of Dr H., the Scythian irruption into Asia commenced about 646 B.C. And as these barbarians, according to Herodotus, remained masters of Asia during twenty-eight years, even on this view their dominion would not cease until cir. 618 B.C. Hence, neither Babylon nor Assyria could have exercised any sovereign power over Samaria during that period; and King Josiah would thus, at the time of his great reformation, be at full liberty to act as king *in Samaria*, as well as in Judea; and on this point sacred and secular history are in striking agreement.

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It is not unimportant to notice one point connected with Scripture chronology. Some persons have thought that Nineveh must have existed as a metropolitan city at least as late as cir. 610 B.C., because we read that Pharaoh-nechoh, king of Egypt, went up *against the king of Assyria*, to the river Euphrates (2 Kings xxiii. 29). But as no king of Babylon had become renowned in Palestine and Egypt at the time of Pharaoh-nechoh's expedition, there is nothing strange in calling the king of Babylon king of Assyria. Herodotus, speaking of a later period, calls Labynetus the sovereign of the *Assyrian dominion*. And, what is far more to our purpose, *Darius, king of Persia, is called king of Assyria, in Ezra* vi. 22. If nobody can argue from this, that Nineveh was a great and royal city in the days of Darius, neither may we infer that it must have been a great and royal city when Pharaoh-nechoh was marching to the Euphrates, because the sacred historian describes him as marching against the king of Assyria.

20th January. G.

P.S.—Will you permit me to add two facts, which seem to bear on the present subject?

1. Herodotus states that, at the time of the departure of Xerxes from Susa, on his expedition against Greece, there occurred what would seem, from the historian's words, to have been a total eclipse; as he writes that "the sun disappeared in a cloudless and clear sky, *and day became night*." Yet strong as is this language, Dr Hales informs us that Dr Brinkley's calculation has proved that an eclipse of the sun was indeed visible at Susa on the 19th of April 481, B.C.—the very year in which Xerxes is generally supposed to have set out against Greece—but Dr B. adds, that "it was somewhat less than half an eclipse," though the historian states that its appearance caused fear and apprehension at Susa. If this be correct, and Herodotus was in error in so comparatively recent a matter—for he must have publicly stated at the Olympic games, cir. 445, B.C., that a half eclipse in 481, B.C., caused "the day to become night"—we cannot, *so far as his words are concerned*, feel fully assured that it was a total eclipse which closed the Lydo-Median war between Alyattes and Cyaxares.

2. Dr E. Hincks, the learned and indefatigable investigator of the Assyrian monuments, has recently published the following as the result of his inquiries—a result which, by shewing the probability that Herodotus was correct in assigning cir. 709 B.C. as the commencement of the sovereignty of the Median Deioces, tends to strengthen the probability that he is also correct in assigning the date of cir. 594 B.C. to the death of Cyaxares; in which case, it is evident that this king could not have been engaged in hostilities against the Lydians in 585 B.C.

Dr E. H. writes: "In the year 715 B.C. was the seventh of Sargon—the seventh of Merodach Baladan—and the eleventh of Hezekiah.

"The annals of this seventh year of Sargon are much mutilated; but it is plain that in the first portion of them, Sargon was engaged with his neighbours on the north, and the north-east. It is of some interest that a *Dayukku* is here mentioned; he is called a Mannian, that is, an inhabitant of Lesser Media, and appears to have been an independent chief. There can be little doubt that this was the Dejoces (Δηϊόκης) of Herodotus. The year mentioned is five years before the commencement of his reign, according to Herodotus, and seven according to Eusebius."

If we may think that Dr H. is correct in assigning the date of 715 B.C. to the seventh year of Sargon, and in the identification of Dejoces with Dayukku, we appear to have a confirmation of the Median chronology of Herodotus, according to whom we have the following statements of regnal years:—Cyrus, 29; Astyages, 35; Cyaxares, 40; Phraortes, 22; Deioces, 53. The sum total

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is 179 years. We may safely assume that we must conclude from Herodotus, that Cyrus died * cir. 530 B.C. To this number add 179, and we shall have cir. 709 B.C. as the date of the commencement of the reign of Deioces as king of Media. And there is plainly nothing improbable in the supposition that Dayukku, who was an independent Median chief in 715 B.C, should afterwards become king of Media in 709 B.C. † And if this latter date be correct, then, according to Herodotus, the reign of Cyaxares would commence cir. 634 B.C., and end cir. 594 B.C.

10*th February* 1855. G.

[We think our readers will be interested in the following fragments of thought sent to us by a friend.]

I.

11*th November* 1853.—The day of judgment has indeed begun. This always begins at the house of God; and God the Head of his house is ever the first to be judged. It was so at the close of last dispensation. The judgment of Jerusalem in its destruction by Titus, was preceded by the martyrdom of so many of the Jewish saints:—the first victim being the Son of God himself—Christ, the Head of his house, which was then left unto them desolate. Now we see all the stealthy indications of rapidly approaching judgment, in the Lord commencing to judge himself. It is, indeed, an appalling thing to those who are awakened to discern the Lord before departing from us, beginning to pay his debts, which is the last thing done by a man on leaving a country. And mark on what a stupendous scale the Lord repays! He finds a land that has outwardly kept his Sabbaths, withholding their hands one-seventh part of their time from labour; and, lo! a million of weaving genii are given, more industrious than the fabled Brownies of old, "never hasting, never resting," eating no corn, feeding only on a little hot water, needing no rest by day, no slumber by night,—only a little oil for their joints. The work of about four hundred millions of men done in Great Britain now by the aid of steam. He finds that land giving rest to their beasts on its high roads, on his day of rest; and, lo! He gives them waggons in myriads, flying as on the wings of the wind, with more than the wind's speed, dragged as by the genii of old; iron giants, that never grow faint, carrying men and their merchandise, capable of supplying a dozen such planets as this. The Lord finds that land sending the book of his law to the ends of the earth, without money and without price; and, lo! he speaks the word, and books, and pamphlets, and newspapers shower over the land, with all man's boasted spiritual means and economical treasures, with a rapidity that sates even man's wildest imaginations. He finds a land that closes the Post-office of its metropolis on the seventh day, thus giving a witness to all nations that the seventh day is the Sabbath of the Lord; and, lo! the Lord of the Sabbath causeth man's word to run very swiftly—as at the touch of an Alladin's lamp; space and time are annihilated; men converse with each other from different Continents, as their fathers did around the same table—all Christendom

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* An eclipse which, according to the Canon, was visible in the seventh of Cambyses, is computed to have occurred 523 B.C. Cyrus, therefore, died about seven years previously, *i. e.*, cir. 530 B.C.

† The great length of the reign of Deioces, which lasted fifty-three years, renders it scarcely probable that it should have commenced later than 709 B.C., if we suppose Cyrus to have died in 530 B.C., unless we assume (which we have hardly authority for doing) that Herodotus has incorrectly given the regnal years of the Median sovereigns.

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fast becoming one great whispering gallery. For of old was it written concerning this time, "Many shall run to and fro, and knowledge shall be increased." Truly, "it is the doing of the Lord, and marvellous in our eyes." Thus is the Lord paying his debts. Reader, when he cometh down to demand thine—when he comes "to make inquisition for blood," how will it fare with thee?

II.

18th December 1853.—A solemn word that, "Speak unto us smooth things!" This is not the cry of mere formal churchmen, or thoughtless sensualists, as the religious world believes. It is the universal demand of our age. To the worldly churchman, discourses on the good old paths, on church order and ordinances, are his smooth things,—marrow bones without marrow. To the worldly evangelical, justification by faith, in endless iteration, is his smooth things,—the narrow way made easy by metaphysics. To the worldly Calvinist, God's decrees, "sovereignty, his darling attribute," is his smooth things,—the narrow way made easy by an entry in God's ledger. To the worldly millenarian, Christ's coming in judgment is his smooth things,—a tragedy of which he is to be a luxurious spectator. Whilst to others, whose palate, hardened by long continued doses of strong drink, their smooth things are spicy discourses about the burning lake, and the worm that never dieth.

Smooth things is food already used and digested; and the mark of spiritual health is this "meat in season," awakening hunger and thirst for new food—of the season at hand—following on to know the Lord—going from strength to strength. Oh, man of God, beware of chewing the cud more than once! The food of last year, blessed though it was, angels' food to thee then, yea, and food in season to thy younger brother now; in fact, becoming to thee smooth things, and must be left amongst the things that are behind. The bread eaten yesterday becomes the chaff of to-day—the poison of to-morrow.

So many of our great religious leaders, the Dagons of our day, what are they but pillars of salt who had grace to leave the doomed city, but lacked grace to go forward;—and are now the worshipped of all who pay their teachers for drugging them with the opiate of a gospel, perfect in form, because bereft of life.

Is there any who, reading the above, exclaims, This is truth? If so, he adds his Amen to what is true indeed; but let him know that Antichrist will say the same; no greater enemy to smooth things than Lucifer, whose epiphany and apotheosis will expose the hollowness of all shams—whose right hand will dash to the ground all the false gods of the earth, shaking to atoms the pillared rottenness of the world.

Thou hatest shams, and despisest smooth things. Thou dost well—Antichrist hateth them also. He and his ten kings hate the whore, and will make her desolate. Ah, take heed of thy hatred of falsities. If it proceedeth not from having first received the truth in the love of it, you are only preparing for being a Gibeonite, drudged in the science of a cruel master; and, call them by what fine names you may, thy learning, thy enlightenment, thy eloquence, are but shovels and pick-axes which the god of this world, in his last and strongest character, will use to erect the citadel of the beast on the ruins of the temples of apostate Christendom.

III.

January 1854.—We are trembling in the balance between peace and war! For twenty years past I have never had any doubt that the counter explosion of these two great thunder-clouds—Western and Eastern Christendom—is in-

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evitable. Like a coming birth in the womb of the future, it may be postponed; but the longer it is delayed, the more vigorous will be the mutual counter-actions—the more tremendous the concussion. So long as Germany continued, as the liberation war of 1814 made her, as the peace of 1815 left her, massive, intact, self-subsistent, a great central bulwark was thus provided—a Darian barrier to keep the opposing oceans apart: 1848 saw this fabric rent asunder, and 1853 exhibits the slow rolling onwards of the two thunder-clouds towards each other. How the storm is to break, what new forms it is to assume, depends on the position which Russia will take. The universal domination of Russia through the triumph of legitimacy on the ruins of democracy, that was the prize of the game she has been playing for since the first French revolution, and that she will continue to play still if she can detach Austria and Prussia from alliance with France and Great Britain. If not, rest assured Russia will not retire into her den like a wounded bear to grunt out her sorrows in her Eastern solitudes. The domination of Russia, at all costs, must be secured. The game is all hopeless, unless, like mutineers driven below, she fires the ship, turns the tables, and commences her perilous back game, opening the door of the bottomless pit, letting loose the vagabondism of Europe on the tottering fabrics of churches and states. Yes, Russia is capable of that. Having failed in one mode of obtaining her end—her favourite one, certainly—she will assuredly adopt the other, and will head the combined brigandism of the world: thus overwhelming thrones, altars, principalities, and powers, perishing herself, Samson-like, in the ruins which she has created.

Men are ever on the watch for danger from quarters whence the last evils have sprung. Louis XVI. was ever studying the history of Charles I., and pursuing a policy as much as possible the reverse of his. Charles X., again, referring to Louis XVI., said, "Je ne veux pas montes la Charette comme mon frère;" and as Louis conceded to the people every demand, Charles would concede nothing; and so both fell. In like manner, the policy of British statesmen for half a century has been the erection of barriers against revolutionary France, as the volcano from whence streamed the last fires which desolated Europe: but men should remember, that the devil never repeats himself. As Cervantes says, "Never expect this year's birds in the last year's nests." There was much common sense in the act of the Irishman, (which our statesman would do well to ponder,) who, when a cannon ball, during a sea-fight, went through his ship, stuck his head into the hole for safety, exclaiming that it was a thousand chances to one that the same spot would be hit twice. Our next danger, as usual, will be from a quarter the direct opposite of the previous outbreak—Eastern despotism rather than Western Jacobinism.

Poetry.

THE CITY.

THOU art no child of the city!—
  Had'st thou known it as I have done,
Thou would'st not have smiled with pity,
  As if joy were with thee alone;

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With thee the unfetter'd ranger
  Of the forest and moorland free;
As if gloom and toil and danger
  Could alone in a city be.

The smoke, the din, and the bustle
  Of the city, I know them well,
And I know the gentle rustle
  Of the leaves in your breezy dell.

Day's hurry, and evening's riot,
  In the city I know them all;
I know too the loving quiet,
  Of your glen at the day's sweet fall.

I know too each grim old alley,
  With the blanch'd ray flickering through;
I know each sweep of your valley,
  Where the rosy light dies in dew.

I know too the stifling sadness
  Of the summer-noon's sultry street;
I 've breathed the air of your gladness,
  Where the streams and the breezes meet.

I know the dun haunts of fever,
  Where the blossoms of youth decay;
I know where your free broad river
  Sweeps disease on its breast away.

Yet despite your earnest pity,
  And despite its own smoke and din,
I cling to yon crowded city,
  Though I shrink from its woe and sin.

For I know its boundless measure,
  Of the true, and the good, and fair;
Its vast and far-gather'd treasure,
  All the wealth of soul that is there.

You may smile, or sneer, or pity,
  You may fancy it weak and strange;
My eye to yon smoky city,
  Still returns from its widest range.

My heart in its inmost beatings
  Ever lingers around its homes;
My soul wakes up in its greetings,
  To the gleam of its spires and domes.

You call it life's weary common,
  At the least but an idle fair,
The market of man and woman,—
  But the choice of the race are there.

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The wonders of life and gladness,
All the wonders of hope and fear;
The wonders of death and sadness,
All the wonders of time are there.

In your lone lake's still face yonder,
By your rivulet's bursting glee,
Deep truth I may read and ponder,
Of the earth and its mystery.

There seems, in yon city's motion,
Yet a mightier truth for me;
'Tis the sound of life's great ocean,
'Tis the tides of the human sea.

O'er the fields of earth lie scatter'd
Noble fruitage and blossoms rare;
Yon city the store has gather'd,
And the garner of hearts is there.

You may prize the lonely lustre
Of your pearl or emerald green;
What is that to the gorgeous cluster
On the brow of the crowned Queen!

And the home to which I'm hasting,
Is not in some silent glen,—
The place where my hopes are resting,
Is a city of living men.

The crowds are there; but the sadness
Is fled with the toil and pain;
Nought is heard but the song of gladness,—
'Tis the city of holy men.

And wilt thou my sad fate pity,—
Wilt thou grieve o'er my heavy doom?—
When within that resplendent city,
I shall find my glorious home?

NOTICE.

We are sorry to have to intimate that several books and articles reached us too late for this Number.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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Art. I.—THE FIRST RESURRECTION.

We have often had occasion in these pages to refer to the doctrine of a first and second resurrection, both in the way of adducing proof-texts for it, and also of enforcing its practical value as an important element of the Christian's hope. But we have never yet brought together, in a systematic method, the full weight of scriptural evidence by which this particular truth is sustained, and which is sometimes strangely supposed to consist of a single chapter in the Apocalypse. This we purpose to attempt in our present article. We shall not bring forward, on either one side or the other, those texts which bear upon it only indirectly, however strongly—for that would necessitate a detailed investigation of the whole premillennial argument. If the premillennial advent be proved or disproved, so, admittedly, must be the first resurrection, and *vice versâ*. But however inseparable these two doctrines may be as matters of truth, they are easily distinguishable as subjects for investigation. And this distinction we shall endeavour to preserve, by confining our attention to those passages which bear directly upon the *pre* or *post*-millennial "*resurrection of the just.*"

Speaking, then, with reference to such direct evidence only, we may confidently assert, that the theory of a general simultaneous resurrection both of the just and the unjust at

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the close of the millennium, rests almost exclusively upon the single fact, that in several places the resurrection of both those classes, or "orders," is foretold, without any interval of time between them being specified. And it cannot be denied, that some of these texts, if they stood alone, would necessarily leave a strong *impression* upon the mind of the two events being simultaneous. But every intelligent student of Scripture knows perfectly well how very far from the truth impressions so produced may possibly be. Few now hesitate to interpose millions of years between the first and second verses of the first chapter of Genesis; yet certainly no such idea would be conveyed by the passage itself. None can deny that eighteen centuries, at least, must be interposed somewhere in the course of the 2d Psalm, though in defiance of the very strong impression to the contrary which the psalm itself is calculated to produce. And our Lord himself has plainly taught us (Luke iv. 17–21) that a single comma may cover the whole period of this dispensation. The Messiah would be "sent," it was foretold (Isa. lxi. 1–3), "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; *to proclaim the acceptable year of the Lord, and the day of vengeance of our God.*" Who could have imagined, from the passage itself, that there was to be an interval of centuries between the two last clauses? Yet Jesus, in applying that prophecy to himself, was compelled to break off in the middle of his quotation, in order that he might be able to say, "This day is *this* Scripture" (as far as I have read it) "fulfilled in your ears." Or who, again, would imagine, from Job xix. 25–27, that between the Redeemer first standing upon the earth, and Job seeing him "in his flesh," there would be an interval of centuries, during which the Redeemer would return to heaven, and come back again to earth? Indeed, is it not an incontrovertible fact, that, throughout the whole of the Old Testament, the Messiah's future advent is spoken of *as one event?* His humiliation and his glory, his suffering and reigning, are so blended together, that, while a pious Jew ought confidently to have anticipated them both, it would have been almost impossible for him to unravel the web, or to imagine that those different acts of redemption would take place at long-separated periods of time. Now we maintain, that just as the two advents were often grouped together in the Old Testament, so are the two resurrections often grouped together in the New Testament: and that, as we are compelled in the one case by facts accomplished, so are we compelled in the other case by facts revealed, to interpret such passages on the

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principle of prophetic perspective. What history teaches us of the advents, prophecy teaches of the resurrections, namely, that it is a moral, and not a chronological connexion, which causes them sometimes to be combined in one view. The proving of this, of course, rests upon us. We have only as yet been clearing the way for such proof, by shewing that the kind of evidence on which the postmillenarian theory rests, amounts to no more than an *à priori* presumption. At best, it could merely establish a probability of the resurrections being simultaneous; while its weight becomes absolutely nothing, against any direct evidence to the contrary.

Nor is this principle of prophetic perspective more certain from scriptural analogy than intelligible to our own understanding. However valuable may be the information that the two resurrections will take place at very different times, is it likely that such information will be reiterated *whenever* they are spoken of at all? Are the inspired writers to be debarred from ever asserting the *fact* of universal resurrection, or the *results* of resurrection to different classes of persons, or from mentioning anything common to the resurrection both of the just and the unjust, without specifying the particular circumstance of a separation between them in point of time, lest by omitting they should seem to deny it? Why, on such a principle, the several steps in a believer's salvation, from his predestination to his glorification, might be proved simultaneous, by Rom. viii. 30; where they are all grouped together, without the remotest hint of any interval between them. We know, however, that the connexion is a moral, not a chronological one. And why should it not be so equally in such passages as John v. 28, 29, which may serve as a specimen of that class of texts—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"? There we have—the *fact* that all shall rise again, the *power* by which it shall be effected, and the different *results* to them "that have done good," and to them "that have done evil." To assert the interval between them, did not fall within the scope of our Lord's argument; it was not more essential to the particular points that he wished then to enforce, than were many other things connected with our rising again, about which he is equally silent. But what is there in it to *disprove* a lengthened interval? Every one knows that the word "hour" means merely a *period*, long or short—a space of time within certain fixed limits, and perhaps cha-

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racterised by some marks of moral unity. Whether the resurrections specified are to take place at the beginning, middle, or end of that "hour," whether at the same or at different parts of it, the passage itself tells us absolutely nothing; it only tells us, that the period in which those events *will* take place is "*coming*."

Now, in proceeding to examine what light is thrown by other passages of Scripture upon the relative position of these two resurrections on the chart of prophecy, it is almost superfluous to remark, that, on the principle of gradual development, which runs through the whole scheme of revelation, we can expect to find but very scanty evidence in the Old Testament records. If "life and immortality" were themselves brought fully "*to light*" only "by the gospel," it is not to inspired messages delivered while the gospel was shrouded in types and shadows that we naturally look for the fullest information with reference to the question now before us. It would scarcely have been surprising had we found the Old Testament wholly silent upon it. But it is not so. Profoundly ignorant as Jewish believers were kept about the interval that was to elapse between their Messiah's suffering and reigning, they were not left without some intimations, more or less distinct, that the establishment of his promised kingdom would be accompanied by a resurrection from the dead, in which the righteous alone would participate. With these, for the sake of order and completeness of investigation, we shall commence; only premising, that it is not upon them, separately or collectively, we rest our proof, but upon the full, varied, and demonstrative evidence contained in the statements of Christ and his apostles.

We shall adduce five passages from the Old Testament.

1. Psa. xlix. 14, 15—"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me."

Is not David here anticipating his own resurrection at a time when the wicked are "laid in the grave," and which time he calls "the morning"? If so, can that time be anything else than the morning of the millennial "day of the Lord"? Is not David, in fact, anticipating the fulfilment in his own person of the promise long afterwards made to the Christian victor, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a

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potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star" (Rev. ii. 26–28)? And this latter passage furnishes an answer to the question, How can the righteous be said to "have dominion over" the wicked, while lying in the grave? The dominion exercised is not over the wicked who have previously died, but over those who are found in rebellion against Christ at his coming: and it consists in being associated with Christ in the judgments by which the rebellious nations shall be "broken to shivers," and every individual rebel be "laid in the grave," there to remain "till the thousand years be finished:" events which seem also plainly referred to in the 149th Psalm.

2. Isa. xxvi. 14, 19—"*They* are dead, *they* shall *not* live; *they* are deceased, *they* shall *not* rise. . . . . . *Thy* dead men *shall* live, together with my dead body shall they arise."

Inasmuch as we know that *all* men certainly shall "rise" and "live," the most natural interpretation of verse 14 appears to be, that the wicked shall not be raised "*together with*" the people of God, who are partly addressed, and partly personified, by the prophet. Whatever degree of weight different minds may attach to the evidence deducible from this passage, it can scarcely in fairness be denied, that it looks in that direction. A subsequent prophet, however, was directed to speak more decisively.

3. Dan. xii. 2—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

As the time specified here is universally admitted to be the commencement of the millennium, one might have thought it impossible for the most ingenious controversialist to escape the conclusion, that there will be *a* premillennial resurrection, whatever collateral difficulties may appear to beset the passage. Mr Brown, however, attempts to cut the knot by denying that these words primarily refer to any actual resurrection at all out of "the dust of the earth," although he admits that such a resurrection "looms through them." The event directly foretold as to take place at that time, according to this commentator, is the triumph of holiness over wickedness. Some awaking to everlasting life, represents the triumph of the principles for which they contended while alive; and others awaking to shame and everlasting contempt, represents the indignation which will be universally felt against *their* principles; although the somewhat important point, *what* principles are to triumph, and what are to be scouted, the prophet entirely omits to state: so that the animating prospect held up before the Jewish believer in this

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prophecy was, that at a certain specified period of his nation's history, *some* principles would very extensively prevail, and *some others* be very generally discarded. No wonder it should be felt necessary to recognise something more substantial "looming through" the words, in order to preserve any appearance of vitality in them. But can Mr Brown fail to see that such a principle of interpretation, if admitted here, would utterly destroy every particle of Scripture evidence in favour of any literal resurrection whatever? If the "awaking" of persons, who "*sleep in the dust of the earth,*" to "everlasting life," or to "everlasting contempt," may merely mean the numerical superiority or inferiority of persons resembling them in moral character, while they themselves, so far from "awaking," still continue to "sleep in the dust of the earth," how could human language by any possibility be made to prove that they will ever literally, in their bodies, "awake" at all? What text of Scripture would Mr Brown adduce to prove that cardinal doctrine of Christianity against an objector? Would he quote, "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth"? True, might be the reply, they shall undoubtedly "come forth;" not, of course, in their *bodies,* but in their *principles.* Would he fall back upon, "Thy brother shall rise again"? Still it might be only the *principles* which actuated him while living that were to "rise again"—*in others.* Nor would it in the least avail him to insist upon his notion of a literal resurrection "looming through" the figurative language of our text. For the objector would at once tell him, that however probable such an opinion might be, if the fact of such a literal resurrection were first admitted, it was for that very fact he wanted proof. So that the case stands thus: If the language in Dan. xii. 2 may primarily describe merely a resurrection of principles, so may every similar passage in the whole Bible; and then where are we to learn that there is any literal resurrection of the body *to* "loom through" them? If anything further were required to shew how desperate must have been the controversial necessity which could drive any sound divine into such a mode of interpretation, it is abundantly supplied by the fact, that Mr Brown attaches precisely the meaning, namely, a triumph of certain principles over others, to Rev. xx. 4, 5, where the wicked are expressly said *not* to "awake" then at all: "The rest of the dead lived *not* again until the thousand years were finished."

This last passage, however, at once suggests a difficulty in reconciling our text with the premillennial theory, that the

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saints alone will share in the first resurrection. How can it be said that any awake *then* to "shame and everlasting contempt"?

Now, supposing it could be proved beyond all question, that these words asserted a resurrection of some to "shame and everlasting contempt" at the time specified, let us consider what would be the effect respectively upon the two opposing theories. The premillennialist would be compelled to admit that, while the saints alone will then rise *as a body*, there will be "some" exceptional cases to the general rule—sufficiently general to leave the first resurrection characteristically "the resurrection *of the* just,"—that "the rest of the dead lived not again until the thousand years were finished;" an admission which would not in the least interfere with the general harmony of his scheme, and would be only analogous to the admission that all must make of exceptional cases in 1 Cor. xv. 23, inasmuch as "*some*" of "them that are Christ's" arose *before* "their own order" (Matt. xvii. 52). The postmillennialist, on the other hand, would be compelled to admit, that there will be *a* resurrection before the millennium—an admission which surrenders the whole question, inasmuch as no one contends that there will be any resurrection before the coming of Christ. And in this position, if we were arguing for a mere controversial victory, we should certainly leave it. But, as the great majority of premillennialists are strongly of opinion, from other scriptural statements, that there will be no such exceptional cases, it would scarcely be doing our subject full justice not to mention at least the two principal explanations which they give of the passage in question.

Many Hebrew scholars, both Christian and Jewish, contend that the words translated "some" in the two separate clauses do not necessarily *distribute* the "many," previously spoken of, into two classes, each of which awake; but that they *separate* the many who do awake from the rest who do not awake,—the former being appointed, by the very fact of their then awaking, to "everlasting life;" and the latter being doomed, by the very fact of their not then awaking, to "shame and everlasting contempt." In their opinion the text should be translated thus: "Many of them that sleep in the dust of the earth shall awake, these [namely, those who do awake,—are appointed] to everlasting life; the rest [that is, those who do not awake,—are left] to shame and everlasting contempt." And if it be correctly so translated, it of course establishes our position incontrovertibly.*

* Rabbi Saadias Gaon thus paraphrases the passage:—"This is the resur-

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Others, however, explain the passage on the principle before alluded to, of grouping together distant events that are morally related to each other. There had been no distinct revelation up to this time of any general resurrection of the wicked at all; and as an intermediate step in the chain of gradual development, before the full light of the New Testament is vouchsafed, the Holy Ghost takes occasion, while foretelling, by the mouth of one of his latest prophets, the resurrection glory of the saints in conjunction with the restoration glory of the Jewish nation, to point out, in contrast, the doom which awaits the ungodly. The only possible objection that can be made to this view is the use of the word "many," which seems to imply only a partial resurrection; whereas the passage, interpreted as above, would include the resurrection of *all* who sleep in the dust. To which objection two replies are made. The first is, that, while the prophetic spirit takes occasion to carry our minds onward to the awaking of the wicked at the *close* of the great day of the Lord, it is "the resurrection of the just," occurring just at the crisis described, which draws forth any mention of the subject at all in that part of the prophecy. The limited word "many," therefore, may seem to be justified by the fact, that the resurrection which *then* takes place *is* only a partial one. And if we remember the comparative obscurity which rested upon the whole subject during the old dispensation, we shall scarcely feel much difficulty in the degree of ambiguity, which, on this explanation, must certainly be admitted to exist in the form of expression employed. The second reply is also drawn from the partial character of Old Testament revelation: the declaration that *many* of both classes should sometime or other awake, *beginning* at least when "Michael stands up," being preparatory to the distinct assurances of the New Testament that "*all* that are in the graves shall come forth." If neither of these replies separately or conjointly be deemed satisfactory, and the objection grounded on the word "many" be pronounced fatal to the third premillennial interpretation just advanced, we are necessarily driven back upon one or other of the two former interpretations. The postmillennialist can gain nothing by it; because he believes in no partial resurrection at all: so that, wherever he places the fulfilment of the prophecy, he must be met, equally with those who hold the third premillennial view,

rection of the dead of Israel, whose lot is to eternal life; but those who do not awake, they are the destroyed of the Lord, who go down to the habitation beneath, that is, Gehenna, and shall be an abhorrence to all flesh."

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by the difficulty arising from the limited word "many."* If he attempt to escape, by suggesting that the resurrection both of the just and the unjust may be spoken of here by anticipation, he is met by the emphatic words, "at that time." Admit that resurrection *begins* then, and Scripture analogy will abundantly bear you out in postponing its completion indefinitely. But deny any resurrection "at that time," and you have simply a gross anachronism.

With regard to this text, therefore, the case stands thus: The premillennialist has his option of three interpretations, all of which *prove* his theory. The postmillennialist can give *no* interpretation which proves *his* theory; nor can he give any which is even *compatible* with it, except on the extraordinary assumption, that the words do not primarily foretell any literal resurrection at all: an assumption which can hardly be more effectually demolished than by a simple recital of them: "And many of them that sleep *in the dust of the earth* shall awake, some to everlasting life, and some to shame and everlasting contempt."

4. Dan. xii. 13—"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

A glance at the context will shew, that these "days" are "the thousand three hundred and five and thirty days" of the preceding verse; and whatever differences of opinion there may be as to the right method of computing them, no one denies that their "end" is at or about the commencement of the millennium. Daniel is therefore here very plainly promised, that he shall then himself "stand in his lot," and share the promise just given, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days;"—a promise precisely parallel to that in Rev. xx. 6, "Blessed and holy is he that hath part in the first resurrection." †

5. Zech. xiv. 5—"And the Lord my God shall come, and all the saints with thee."

The time when this event takes place is unmistakably defined to be the last crisis of Jewish tribulation, which all admit to be just before the commencement of the millennium.

* It has been argued from Rom. v. 15, that the word "many" is not necessarily a limited term. Perhaps not, when standing alone. But to be parallel with our text, the passage adduced should have run, "If through the offence of one, many *of his children* be dead."

† It is perhaps too much to say *precisely* parallel. The one seems especially to refer to those "who are alive and remain unto the coming of Christ," while the other refers especially to "them that sleep in Jesus." But, inasmuch as they both belong to the same "order," namely, "they that are Christ's," the blessing is in each case practically the same.

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The event itself is as unmistakably defined to be a personal coming, by the words, "His feet shall stand in that day upon the mount of Olives." And even without appealing to the universal testimony of holy Scripture, which associates "the coming of our Lord Jesus Christ" with "our gathering together unto him," who could doubt, that "the saints" here represented as accompanying their Lord, appeared, like himself, in personal visible glory? It is not the disembodied spirits of the saints that come with him, but the saints themselves. If it be asked, how they can be said to come "with him" bodily, when their bodies are already here, and have to be raised by Jesus at his coming, a ready answer is supplied by St Paul's statement in 1 Thess. iv. 17, that "we which are alive and remain shall be caught up together with them in the clouds, to *meet the Lord in the air*:" the very word translated "meet" being one that suggests the idea of the saints meeting their Saviour on his way, for the purpose of *returning* with him.

An objection has been raised against our interpretation of this verse from the use of the word "all;" inasmuch as, on the premillennial theory, many of the redeemed will not even have been born at the time of our Lord's advent, and therefore it would be impossible for "*all* the saints to come with him." But this is an imaginary difficulty, entirely created by the sterile ideas of "the manifold wisdom of God" which post-millennialism naturally engenders. It only admits one single unvaried application of Christ's mediatorial work. All who receive any benefit from it whatever, must receive the same benefit; all the saved of Adam's race must belong to "the church of the first-born, whose names are written in heaven." We, on the contrary, maintain that Scripture most distinctly sets forth at least two separate applications of Christ's work; one for the gathering out of an elect church before the advent, and another for the gathering in of the world at large after the advent: the former inheriting the kingdom, the latter being its happy and holy subjects; the former reigning with Christ, the latter being reigned over by them; the former being "the Lamb's Bride, the New Jerusalem, the holy city," the latter being "the *nations* of them that are saved," who "walk *in the light of it*:" both being saved in virtue of Christ's atoning work, and by the operation of the Holy Ghost; both receiving all they have and are, as free, unmerited gifts from the God of all grace, but yet receiving very different gifts, and occupying very different positions; both being redeemed *from* the same condemnation, but not being redeemed *to* the same glory. Both of these classes, and indeed all restored or unfallen

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creatures in the universe, are "saints," that is, "holy ones," in the mere etymological sense of the word; but "*the* saints" is used in Scripture as a technical term applicable only to the redeemed *church*. This church will be *completed* at the advent; "the Bride" will have "made herself ready." Countless millions—nay, we believe, innumerable generations—of Adam's race will afterwards be delivered from the pollution as well as the consequences of sin, but not one will ever be added to "the saints," not one to the "joint-heirs with Christ;" his Bride can receive no additions after "the marriage of the Lamb" has taken place.

But even without this distinction, supposing we admitted the generality of the term, the words would still be capable of a very easy explanation, on the common-sense principle, asserted by Paul himself in 1. Cor. xv. 27. For, when he saith, "All the saints with thee," it is manifest that they are excepted which shall not then have come into existence,—if any such there be.

After carefully considering the above evidence, the matter of surprise is rather that we should find so much light, than so little, in the Old Testament revelation. Still it is but dim twilight, compared with the clear and emphatic statements of Christ and his apostles. But these we must reserve for a future article.

Art. II.—PRESENT EVENTS IN CHRISTENDOM, AND FUTURE PROSPECTS OF THE AGE.*

Months before the opening of the Great Exhibition in London, whilst the public journals and periodicals of the day uttered the direst forebodings (such as, the burning of the city of London, revolution, plague, &c.), the author of the following pages wrote

* We give in a note the following sentences, which were meant by the author as introductory:—My dear Friend,—As you asked me to write down my thoughts on present events and future prospects, I just send you a rapid sketch of matters which are surely most important at this time. In case they go abroad, any spiritual reader, who thinks and "searches Scripture if these things be so," will himself be able to fill up the outline, and will scarcely regret the prolixity. If the remarks be wrong, the shorter they are, the better; and if right, the reader has the whole in small compass, and may, with the Lord's blessing, and as I hope, reap practical benefit from them. The basis taken being too broad to be affected by casualties, the death of the Emperor of Russia has not caused the alteration of one line. Would that he, and all others whose death he has caused, had died in peace with God, through Jesus Christ our Lord!

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an article in the *Prophetical Journal,* which appeared in the July Number of that year (1851), shewing that it would entirely answer, and result in the way most agreeable to those who framed and designed that great undertaking. And being not aware that any other writer at the time took the same view of the subject, this in some small degree may entitle the same writer to be heard in respect to the events which at present claim so large a share of public attention. Yet nothing is to be received unless the reader be satisfied that sufficient divine proofs be given in support of the views maintained, as we know but in part, and may all be mistaken.

Also, in giving lectures on prophecy, more than twelve months ago, he said that the present war is to be looked at more as a war of principle than anything else—a war of liberty against despotism—a war revolutionary of the whole civil, social, and political economy of European states, and which will be accomplished more by a coalition of nations than by blood—a war for peace (strange to say), at least on the part of the western powers. Up to the present, the writer has no reason to alter this opinion; but, on the contrary, there are weighty reasons for continuing to cling to it in the face of all appearances. And he here puts forward, in all humility, the grounds on which he has arrived at this conclusion. Indeed, the Emperor of Russia himself has looked upon it as a war of principles, and has called his own, principles of religion, government, and order; whilst those of his opponents he has called socialism and materialism, &c. On the part of England and France, it is evidently more a popular war than a governmental war—more a war of the people than of their governors; whilst on the side of Russia, it is quite the opposite, a war more of the governors than of the people—more of the government than of those governed. Hence it is a war of principles. England and France representing liberty—popular liberty and progress; and Russia representing despotism, and slavery, and retrogression.

But the strange part is, that the world beholds empires just as despotic and slavish as Russia, allied on the side of liberty, and dragged into the vortex of England and France, which take the lead in this conflict. It also beholds Christian and Mohammedan empires joined together against another Christian empire, religion playing but a secondary part, and making way for other great principles, which occupy the foreground and characterise the age in which we live. Hence the anomaly is great, and strange are all the circumstances; nevertheless, we may get a clue to them, and, in some degree, a solution of the difficulty, if we consider what Scripture says upon the state

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and condition of the world prior to the second coming of our Lord Jesus Christ.

The writer pretends to be no prophet himself, either in his statements respecting the Great London Exhibition, or respecting the present war; but there are certain broad facts relating to certain times—times of the end: and the question is, whereabouts is the world *now* in relation to these facts; that is, whereabouts is the world in the moral cycle of its history? It is true, one person may say, it is in one stage, and another, in another; yet this does not alter the fact that it must be somewhere, but the difficulty is to tell *where*. For instance, after the Great Exhibition many said it was the harbinger of the millennium—a gathering together of nations for peace and the arts of peace and prosperity. A little more science, a little more knowledge, a little more religion, said they, and the happy time will come of which the prophets have spoken—"the millennium." Others now say, We are in the times of "wars and rumours of wars"—in the times of Gog and Magog, and the king of the north, and those events spoken of by the prophet Daniel, and in the Gospels by our Lord, as such fearful times. Both statements cannot at the same time be true, though they may both be false; and false we believe them to be.

But as the author shall try to solve the problem, and unravel present events in the following pages, it does not become him to discuss the demerits of other opinions and writings, however he may differ from them; as, if the following remarks are founded in truth, and carry conviction, that will in itself be sufficient to disprove the opposite. But these pages are not written for those who still question the elementary parts of prophecy, such as, the personal coming of Christ our Lord, or the premillennial advent, the restoration of the Jews, and the dissolution in judgment of the four Gentile empires spoken of by Daniel the prophet. Those who will question these things will have to refer to other writings which speak of them at large, and far better than we can. But, in starting, it is only fair to say, that they are taken for granted, and as axioms already laid down. This line of procedure will therefore narrow the compass of the following remarks, and make them of easier apprehension; so that the reader, if he agrees in the elementary parts of prophecy, will be able to follow on without difficulty; and if he does not agree, will not feel angry because proofs are not given as if discussing them, or because these points are not entered into. These pages, then, are written more for those who desire to put together "the signs of the times."

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It is requisite, however, at the outset, to state that three views, which may be called leading views, prevail respecting the book of Revelation.

1. The first is, that it was fulfilled, in the greater part of its contents, in the first three centuries of the Christian era. Such is the view of Moses Stuart, of America.

2. The second great view is, that it has been and is being fulfilled in the history of Christendom for the last 1800 years, and that we are now on the eve of the pouring out of the seventh vial, or thereabouts. Such is the view of Mr Elliott and others.

3. The third great view is, that in no sense has the book of Revelation been fulfilled (at least from chap. iv. onwards), but awaits it in the events which are yet to come in "the day of the Lord." Such is the view of Ben Ezra and many worthy interpreters.

What shall we then say to these things? Much every way; for the first seems to us entirely astray, and the two latter extreme. Yet, with much deference to the writers, we put forth the following reasons.

If it be true that the seals, trumpets, and vials of the Apocalypse opened on the world in the first three centuries of the Christian era, then the first resurrection, the reign of saints, and the thousand years of blessedness, took place when the Roman emperor embraced Christianity, and the Church, in court favour, sat in high places. And what then follows? Why, that a history about the most corrupt the world affords, the history of a world-church pandering to the civil power, and eventually mistress of it, was looked at in the eye of Heaven, and described by the divine apostle (then a sufferer under the same power), as one of the most blessed, holy, and glorious events for earth that the pen of Heaven ever marked. And if it be true that Satan was bound when the first Christian emperor sat upon the throne of the Cæsars, then Popery was not set up of Satan at all; for he was bound, and the saints have been reigning with Christ ever since! This is indeed to say "the resurrection is past already, and overthrow the faith of some." But what if the Holy Ghost describes this event by symbols far different, which mark it as infamous in its results—symbols much more to the purpose, as the following:—"And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." *

* See Rev. xvii. and xviii.

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This first view, then, appears to be entirely wrong and mischievous. But we cannot delay upon it further at present, except to say, that the moment the Church and the world became identified as one, from that moment she lost her peculiar character, at least outwardly and ostensibly, which was, "they are not of the world, even as I am not of the world"—a character that was peculiarly hers in the absence of Christ her Lord until he comes.

As to the second great view of the Revelation, viz., that it has been and is being fulfilled in the history of Christendom for the last 1800 years, it is extreme and partial, for this reason, that it looks on the shadows of coming events as the events themselves; for, whilst it is true that many of the events in the history of Christendom bear a striking resemblance to those described in the Apocalypse, and the coincidences between the symbols and events are often remarkable, it by no means follows that such are to be looked on as fulfilment; indeed, quite the contrary—it is just the reverse; for every student of prophecy knows that it is almost a universal law of prophecy to repeat itself, sometimes in the prediction, sometimes in the fulfilment, and sometimes in both. Nor is it beside the question to remark, that it was to this law of prophecy St Peter refers when he says that "no prophecy of the Scripture is of private interpretation;" at least, it appears so to the writer. St Peter having just before spoken of the transfiguration as "the power and coming of our Lord Jesus Christ,"—that is, that the scene on the holy mount was not confined to that event alone, of a comparatively *private* character, but was initiatory of what was to be displayed on a grand scale at his coming in power and glory,—so far it was prophecy; and all prophecy, he says, is of the same character, forasmuch as it never came from the limits of the human will, but had expansion like unto Him who gave it. Besides this, the attempt to limit the Apocalyptic events to those which have occurred in the history of Christendom has, in many instances, run the interpreters aground, and tended to loosen the hold of the prophetic word on the conscience of simple and true-hearted Christians.

The third great view of the Book of the Revelation is, that it in no sense has had a fulfilment, but awaits it yet in "the day of the Lord." Now, whilst this seems far better and more reverential towards the Word of God than either of the former views, forasmuch as it gives to it a fulness that they do not, yet it appears to be also extreme and partial; for if it be true that it is the habit of prophecy to repeat itself, as the best

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writers on the subject admit, and almost all Christians allow, and to make a less event of the same kind typical of the greater that is to follow, how can it be shewn that the Book of Revelation forms an exception to the general rule? And if the events of Christendom have, in many instances, borne remarkable and startling resemblances to those foretold in the Apocalypse, the latter then forms no exception, but is of the same nature as other prophecy. What then? The Book of Revelation has had shades and images of fulfilment in the history of the last 1800 years, but awaits a full, final, and complete fulfilment of all its predictions in "the day of the Lord." Such, we apprehend, is the truest, simplest, most consistent, and, at the same time, the most moderate view of the subject, whilst it maintains the authority of God upon the conscience in respect to that "which cannot be broken."

Having, with all respect for the writers, given this outline of the three leading views of the Apocalypse, there comes a very notable matter to be considered—a matter on which the truth of the following pages stands or falls. If it forms a distinct epoch in this world's history, or if it stands out in relief from everything of the same kind that went before, what shall we say? It should have been taken into account by interpreters of prophecy before conclusions were drawn on one side or the other. That to which we allude is, the quiet orderly state and settled peaceful prosperity of the world ere the curtain and cloud of closing judgments fall upon it—those judgments which come under the head of "the day of the Lord;" a state upon which our Lord and his apostles, and, we may add, the prophets too, are so very express; nevertheless, a state which is entirely omitted, and could have no place if the historic fulfilment of the Revelation be correct on the middle view to which we referred—for surely men won't say, "Peace and safety," when seals, trumpets, and vials open upon them; on the contrary, we read, "They gnaw their tongues for pain, and wish for death." Indeed, peace is taken from the earth at the outset of the seals (Rev. vi. 4), and is never after restored till the Lord comes. So that if the Book of Revelation has been running out in the history of Christendom, there is no room or place found for that estate and condition of the age so distinctly marked by our Lord himself and the inspired writers. On the other hand, not paying attention to this, many have jumped at conclusions, and have said that the world is on the eve of a better state of things; knowledge is diffused; the gospel is preached; missions are advancing; and the time comes apace when "the earth shall be full of the knowledge

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of the Lord as the waters cover the sea" (Isa. xi. 9)—when the arts of peace being so diffused, the nations shall learn war no more. If this be so, why then does our Lord ask, "When the Son of man cometh, shall he find faith on the earth?" It is true that the gospel is first to be preached for a witness to all nations; so that the spread of missions does not make for the argument, as the gospel so preached is but for a witness—a witness for some and against the many, "for many are called, but few are chosen." But perhaps the Lord himself tells what this is which men called the spread of knowledge, and civilization, and religion. Hear him speak of the last days!

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Now, the way this scripture has had its edge turned off the conscience, is by referring and confining it to the destruction of Jerusalem. But does St Paul also refer to the destruction of Jerusalem when, in the same strain, he says, "But of the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape"? And does St Jude also refer to the destruction of Jerusalem when he says, "The Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him"?

Nay! my friends, let us not exercise ingenuity and learning to make the Word of God mean other than what it simply and plainly declares, even though difficulties arise. There is no great truth that has not its difficulties, for it is the mysteries of God revealed to faith we have to do with—and a child of faith can make way where a giant of reasoning cannot. But such is the testimony of those three great witnesses to the estate and condition of this world, or age, prior to "the day of the Lord." This has been overlooked; and, besides, many say that these things have already been, and there is nothing

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new in men crying, Peace and safety, and eating and drinking, building, planting, &c. True, very true, and these things went on from Noah to Christ, as well as from the Lord's day to ours—and our Lord knew this, of course. To what, then, does he refer? He refers to an *unexampled state of ease, peace, progress, and prosperity, on a scale far larger and more gorgeous than ever has been before.* In short, he gives prominency to things that are not in themselves unlawful, and which must of necessity be carried on at all times for use. But when men live for these things, as all do who are not converted, and when the world is rested in, and loved, and followed—that world in which the Son of God was crucified, and which is still accountable for that crucifixion—this becomes quite another thing; for man was put out of paradise by sin; and the Son of God was put out of the world by man; and in the face of all this, to try and turn the world into a human paradise, is to act Cain over again; it is precisely what he did—he killed his brother, and strove thus to make the best of the world, away from God, and outside paradise. Hence, all this progress in knowledge, science, and the arts of peace, as they are termed, become more the sign of the last days than anything else—for they are those things that give existence to that condition and state characteristic of the last days.

Every one knows the animus of the age in which we live, and we cannot do better than give it in the words of a periodical, which proposes in its advertisement to give full play to those tendencies, on the existence of which it counts for its own support, as follows:—

"We have faith in the spirit of bold and free inquiry which characterises the present age. People are no longer the mere recipients of stereotyped opinions, or foolish worshippers of old and antiquated theories. Knowledge is diffused—the masses think! Poetry, philosophy, intellectual and useful attainments are no longer the sole companions of the rich and the great—they are to be found in the cottage as well as in the mansion. Each day is adding to the number of those who are seekers after knowledge; and each day earnest, devoted men and women are entering the field of literature, inspired with the ennobling wish of improving themselves and their kind by the diffusion of elevating thoughts. Already it is perceived that one thought animates the whole civilised world—a thought slowly but surely permeating the minds of even the lowest members of society; a thought which is symbolised in every steam-ship and railway-train, endorsed in the workshop, preached from the pulpit, wafted on every breeze, borne upon every wave to the shores of every land; a thought that enables the poor to bear up under their privations, and causes even the heart of the slave sometimes to leap for joy amid the hours of his unrequited toil; it is the thought, that

'A glorious future is dawning,'

which, dispelling the clouds of ignorance and prejudice that for ages have estranged man from man, and arrayed home against home, will expand the

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kindly feelings of our better nature into that larger humanity which recognises the 'likeness and image of divinity' throughout every ramification of society, and will try, by the cultivation of the understanding with which all are endowed, to realise the angelic salutation of 'Peace on earth, good-will toward men.' With strong faith, then, in this better time to come, with earnestness of purpose, and with sincere convictions, we enter upon the important task before us.—Shall we succeed?"

Yes, we reply to this advertisement, you shall succeed. You have hit on the spirit of the age, and if you fail, it is because you cannot keep pace with it.

Behold, what delusion! Yet knowledge is not evil of itself, any more than the ordinary pursuits of life; but it is the mode, spirit, and object in view that renders it evil. The tree of knowledge of good and evil was not evil of itself, but one of those things that the Lord pronounced "very good;" but it was the object and intent that man had in eating of it, and which has been ever since joined with it in man's history—it was this that made it so evil. Now, what was that object? It was to be like God; that is, to raise himself in disobedience, at the bidding of Satan, to a level with his Creator in this respect. "Ye shall be as gods, knowing good and evil," said Satan. Did man attain his object? Yes; for God said, "The man is become as one of us, to know good and evil." The writer may, perhaps, be charged with a novel interpretation of this passage, but cannot help saying it does not appear to him that this refers to moral, rather than physical knowledge—man was morally more like God before he ate of the tree, but he now acquired a certain thing (though in disobedience) that he did not before possess, that was the ability to act for himself, and imitate, by his acquired knowledge, the works of his Creator. He knew what was good and evil for him physically as a creature, and could operate on his own condition of being accordingly, and so could take himself out of the hand of God, and be his own guardian, which has more or less marked his history ever since, and *now* more than ever. Hence we hear such expressions as, "an enlarged humanity," "humanity elevated and made to carry the impress of the divine original,"—very fine and lofty speeches, no doubt; but what is to bring humanity up to this? Knowledge diffused, science, literature, and art, the review, the telegraph, the railroad, the newspaper, and the pulpit withal—such are the appliances to bring the world to its desired haven!

But man, with his acquired powers, lost life, and became the subject of death—"the wages of sin is death;" and though knowledge is power, "he hath no power over the spirit to retain the spirit, neither hath he power in the day of death, and

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there is no discharge in that war." With all his knowledge, he is still the slave of sin and death, and the only one stronger than death is Christ; "he has the keys of hell and of death." But men will not come to him that they might have life. Eternal life is also obtained by knowledge, but knowledge of a far different kind—"the knowledge of thee, the only true God, and of Jesus Christ, whom thou hast sent." And as to all other knowledge which the world possesses, Europe has the lead; and in Europe, England and France have the lead. Europe is therefore called the civilised world, in comparison of the rest of the globe not so civilised, but more or less barbarous. America, of course, comes under the head of the European family.

But Russia comes in, and tells Europe that she will advance in another direction—that she will fill the scene also; and if one side of Europe leads the nations by the arts of peace, and knowledge, and progress, nevertheless, their social organization is democratic, and consequently subversive of all proper governmental order and divine ecclesiastical jurisdiction. The acquisition of territory in the south of Europe and around the Black Sea would enable Russia to dictate to the rest of Europe her spirit and principles. And this the *people*, who have already acquired power in the leading western nations, won't brook; and consequently it is a people's war against despotism—a war of liberty against slavery—a war of civilization against barbarism; and the next question is, How far will the other nations of Europe fall in with those principles, and wage war as against a common enemy? that is, how far have the principles of England and France been instilled into other nations, so as to make them fraternise for a common interest—or, in other words, how far have progress and civil liberty, accompanied by democratic power, made way in Europe? This is the question; and we believe there is but one answer: it is this—that the peoples in the different states of Europe are almost all on the side of the Western powers. But the present war will rapidly promote and develop the spirit already existing, and their progress and civilization will go on apace all the world over.

Now Russia in all this is accomplishing, though unconsciously and indirectly, the very thing she thought to check, viz., the coalition of nations, and the rapid progress of political and social reform; because no other power on earth, either by its position, force, or magnitude, could oblige the nations of Europe to form such a coalition. However, "he meant not so, neither did his heart think so, for it was in his heart" to

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divide the nations either by discord or force. But there is One who "doeth according to his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" However, this coalition once formed and cemented, the purpose for which Russia was raised up is answered; and had England and France been able of themselves to set Russia aside, no further alliance need be formed; and then it would take years to bring about on other grounds a coalition and fraternization of nations for the development of social and political revolution, whilst the present movement does it rapidly; and afterwards, Russia being put back into her own territories, the principles of which we have spoken will have full sweep amongst the nations of the earth. "Peace on earth, and good-will toward men," will then be said. This is a scriptural promise, and the advertisement quoted above gives it as such. But how does it propose to attain it? Is it by "repentance toward God, and faith toward our Lord Jesus Christ"? No such thing; but "by the cultivation of the understanding with which all are endowed—by knowledge diffused; by poetry, philosophy, intellectual and useful attainments;" such are the appliances, such are the means to attain "peace on earth, and good-will toward men:" and then it insists upon it, that the desire for these things characterises the age, and, consequently, "a glorious future is dawning." Now, we know it is written in a certain place, that, "in the time of the end, many shall run to and fro, and knowledge shall be increased." But is this the knowledge of God? Nay, far otherwise. It is to man's attainments, and the restless spirit of the age, the prophet refers; so that all foretold shall surely come to pass. But Satan so confuses men, by mixing truth with error, that men think that the knowledge of their own powers, and of the resources within their reach, is the knowledge of God; and when all is attained, man will find to his cost that his philosophy as well as his religion (nominal religion, we mean) have left him worse off than they found him—for they found him in ignorance, and left him in pride and rebellion. The stronger a man is when going the wrong road, the further he goes from the end of his journey. And the check which the Western nations have received in carrying on the present campaign, will only give by and by increased strength and zest to progress, and a desire to ramify all the nations of Europe with the common thought; and therefore their object is to establish a universal peace that may not be again broken with impunity. This the Queen of England and the French Emperor, as exponents of those principles, have already enunciated.

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But what part does Popery and the nominal Church play in all this? A very important one. Popery and the nominal Church are still as ready as ever to pander to the nations, in order to maintain power over conscience. They have played a long *role* already, and perhaps may yet play a more striking one; for the powers are willing to use them for the sake of order. But the principle of despoliating the church, which herself despoliated the nations of the earth, is now working in Spain and the Sardinian States. It began at the Reformation, and has since been acted on more or less. Eventually the nations will rise *en masse*, and throw off the oppressive ecclesiastical systems which for centuries enthralled men, and impeded progress. "Reward her as she rewarded you, and double unto her double," is the word that goes out against her. But the nations will make use of the nominal Church, and she will make use of them, until the people think themselves strong enough in philosophy to do without her; and once her hold on the expediency system goes, her end comes, the nations will bear no longer her physical and moral oppression. But before her end, she seems once more to rise to a great height, and then goes out with great violence, and very quickly and rapidly. The reason we say so is, because the judgment falls on her when in her climax, as all Heaven-sent judgments do; they always fall on the object of judgment when at the meridian either of wickedness or greatness. This is seen by referring to Rev. xvii., xviii. Now, since the Reformation, Popery has been more or less weakened by the nations; she is now, however, morally rising in the leading nation of Europe. The Church of England, not being allowed in providence to go beyond a certain point at the time of the Reformation, is now suffered to revive that system out of which she came, and will eventuate in bringing things to that height in which their pretensions and presence will no longer be supportable to the nation. The woman may no longer ride the beast, or, in other words, the Church may never again be seen to rule the civil powers of the earth as hitherto. But then she has another attitude also; she sits on many waters—that is, independently of her ruling propensity and position, her moral influence is exerted over peoples, multitudes, nations, and tongues; and though she may lose her governmental position, it does not follow for this reason that she loses the religious also—indeed, we see her moral influence exerted in our own, where the civil power is not swayed by her at all. She has, therefore, two positions in Rev. xvii.—that of riding the beast, and that of sitting on many waters, and one overlasts the other. In the

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end, the ten kings with the beast execute Heaven's vengeance upon all ecclesiastical polities—a sufficient proof, one would think, that, whatever else the Pope be, he is not the beast of Rev. xvii., otherwise we should have the Pope destroying Popery. Behold, then, the great parties in the scene :—

(1.) Russia represents absolutism—governmental order and submission of the people to the dictates of power under all circumstances, whether evil or good.

(2.) England and France represent social, moral, and physical revolution and progress, popular institutions and constitutional government, knowledge, &c.

(3.) The Church (nominal Church, we mean) represents the superiority of religious and ecclesiastical claims over all other, whether of civil government, popular institutions, or philosophy.

We do not stop to discuss the amount of truth and falsehood in the claims of any, but simply say, that it is the conflict between those principles and the representation of those principles that has agitated Europe and the hearts of the statesmen of Europe for many a day. For a time one party seems to rise and increase, and anon to decrease and fall. But the middle principles, or those which England and France represent, seem to make the most steady progress, and to gather fresh strength out of every repulse. It is, therefore, the certain advancement of these principles, with much additional evil accompanying, that peculiarly characterises the final history of the age. These principles are represented by the beast and the ten kings in the end, and thus put churchism in all its forms out of the way—Rome foremost. She is no longer endured or tolerated. She had her day, but it has come to an end, and all nominal churchism falls. The hand that fells her is not good, and only uses her exit to work evil on another scale, and with fresh vigour.

England and France, in coalition with several other nations, will all make progress out of the present war, and on a scale far greater and larger than ever. This progress will ripen the world into that estate and condition described above in the passages quoted from our Lord and his apostles, and upon which the end is determined in language unmistakable. Let all who read take heed.

Two things, then, have, in the above sketch, been presented—the world settled down in peaceful self-satisfaction and progressive security, and the woman raised to a pinnacle of moral influence over again; then destroyed by the civil powers, themselves under malign influences—such, for instance, as infidel philosophy or pantheism, which at present prevails on

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the Continent, and not a little in England. The world ranges itself under different forms of evil in the last days, whilst great common characteristics attach to it as a whole. The tares are gathered *in bundles* to be burnt. It will save confusion to observe this distinction—sometimes distinct classes are looked at, and sometimes a totality or general aspect of evil.

We shall now turn to another subject, or rather another side of the same subject, that is, to the history of the empires spoken of by Daniel the prophet—the history of the nations as nations, or the Gentile dynasty. After the crown was off the head of Israel's last king, the God of heaven puts it on the head of the Gentiles, with distinctive authority;—and we say in starting, that Russia, not lying within the precincts or boundaries of those four empires, could never have the chief or leading dominion of the earth during the existence of those four empires, or any part of them, as empires or kingdoms, and therefore she could not conquer the nations of Europe in this conflict; for the leading kingdom or kingdoms of the earth must always lie within the precincts of the four Gentile empires described by the prophet Daniel, and the leading nation or nations of the world must always remain within the boundaries of those kingdoms, until Heaven's judgment deprives them of it, that is, until He who gave the power takes it from them. Now, Russia does not lie within those boundaries at all, nor is the Russian emperor the king of the north spoken of by the prophet Daniel; for the prophet is not speaking of kingdoms at the north and south poles, but of kingdoms to the north and south of the land of Israel. He tells us that Alexander's empire was divided to the four winds, that is, north, south, east, and west, and then describes the conflicts of those kingdoms. But Russia formed no part of Alexander's dominions; and to say that the Assyrians emigrated to Russia, and the nobility of this empire being their descendants, makes the emperor of Russia king of the north, is just to beg the whole question, and the same as to say, the European nations are Jews, because Jews have migrated to them. In this way one might prove anything. But the prophet Daniel describes four Gentile empires that succeed each other in the earth, and only four. The God of heaven in the end takes the kingdom from them, but not by another empire of the same kind. No other beast succeeds to their dominions. Their power and commission are very distinctly marked, for the prophet says to Nebuchadnezzer—" Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the

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beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. [Observe this commission.] And after thee shall arise another kingdom inferior to thee [the Medo-Persian kingdom], and another third kingdom of brass, which shall bear rule over all the earth [the Grecian kingdom]. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. [The Roman empire, first in its greatness, and afterwards in its weakness and partition]. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 37–44). According to this, no other kingdom was to put them out and have supreme dominion in the earth until the God of heaven, who gave the power, came to break them to pieces, and establish his kingdom. The same vision is presented in another form, in Dan. vii. There those kingdoms are seen as beasts (wild beasts), that rise up out of the sea one after the other—the fourth beast, or Roman empire, the greatest of all. Afterwards this beast is seen with ten horns, and then another horn consummates the wickedness of this empire, and sums up all the wickedness of those that went before, until "the judgment sits, and the beast is slain, and his body destroyed, and given to the burning flame." Then, he says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." It is to this our Lord refers, when, before the high priest, he says, "Hereafter shall ye see the Son of man sitting on the right hand of power, and

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coming in the clouds of heaven:" and the high priest, who knew it, rent his clothes, and pronounced it blasphemy.

Nothing, therefore, can be plainer than that the chief dominion of the earth, either in its strength or its weakness, lies within the range of the six great empires of Daniel until the judgment of Heaven sets in upon it. No other empire dissolves them but the Lord, who gave the power originally. The abuse and apostasy of power bring down the vengeance of Him to whom alone it is responsible, as also upon all other nations in the end; but these, having the first dominion, come in for the first judgment. Russia, therefore, cannot obtain at any given time the succession of the earth whilst the four empires last, or any part of them as empires. These may be weak or strong, or both—as iron and clay, for instance—or popular and kingly government; nevertheless, there they remain to the end.

But the author does not here enter into discussion of the ten kingdoms, whether they are to be, or have already been. Both may be true, on the principle of twofold fulfilment, already spoken of; but he believes they will be more defined than ever, and perhaps by the coalition arising from the present war. It is, no doubt, somewhat remarkable to see Prussia standing aloof up to this time, for the boundaries of the old empire ran south of Prussia almost entirely; neither did the Crimea or Circassia form an integral part, though dependant upon the Roman power in its greatness under Trajan.

The modern nations which formed an integral part of the Roman empire under Trajan are the following:—The whole of Turkey in Asia, as far as Persia, Arabia excepted; Egypt, and all the north of Africa, to the Straits of Gibraltar; the whole of Turkey in Europe, including the trans-Danubian provinces; Austria, besides all countries of Europe south of the Rhine and Danube; with England and Scotland—the boundary was fixed along the north of Scotland. These formed one magnificent empire in the time of Trajan.

St John says, "The beast that thou sawest was, and is not [in prophetic vision it ceases to be one empire]; and shall ascend out of the bottomless pit [shall again revive under malignant influences and evil auspices], and go into perdition: and they that dwell on the earth shall wonder (whose names are not written in the book of life from the foundation of the world), when they behold the beast that was, and is not, and shall appear" (Rev. xvii. 8). In the last clause, we follow Scholz's corrected text, as more agreeable, too, to the first part of the verse. No doubt, many shall be deceived, and the

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world shall be carried away by it, when the old empire revives, and when all the most plausible pretensions possible are put forth; for she has destroyed the whore who played such a shocking part, and must, of necessity, be good herself, having put out of the way so great an evil. Hence, "all the world wonder after the beast." Yet it is only another form of evil, after all, and very dire in its character; for the same beast and king that destroy the woman, in the 17th chapter of Revelation, go to make war against the Lord and his saints, in the 19th chapter of Revelation. In this, the beast and the horns sum up the apostasy of power, both civil and religious.

We have now looked at the world in general, as described by our Lord and his apostles in its last stage, and we have considered the woman and the beast in particular, as distinct forms of evil into which the world resolves itself. There are also other classes and species of evil; however, these are the leading ones—heads of genera, so to speak. But now we shall consider Russia a little more in detail.

Whilst it is quite clear that Russia forms no part of the four empires of Daniel, nor succeeds to their dominion, and, consequently, the Emperor of Russia is not Daniel's king of the north, it is not at all so clear that Russia is not the Gog and Magog of Ezekiel. On the contrary, there are strong reasons for believing that she is. In the *first* place, the words which we translate "chief prince" of Meshech and Tubal" (Ezek. xxxviii. 3), the Greek tranlators have for "prince" the word "Rōs," merely giving down the Hebrew word without translating it, just as we have used Greek words without translating them. Now, "Rōs" is the name by which the Greeks designated "the Russian" from time immemorial, as Gibbon also tells us. Besides this, Meshech and Tubal have a greater affinity with Moscow and Tobolzk than many other affinities between ancient and modern names, which antiquarians consider conclusive. Moreover, he comes from the north parts; as the prophet says, "And thou shalt come from thy place out of the north parts, thou and many people, with all of them riding upon horses, a great company, and a mighty army" (ver. 15). It is this passage that has led many to confound this invasion of the Holy Land with that of the king of the north in Daniel. But it is quite another thing; for one being king of the north and another coming from the north quarters, no more identifies them as one and the same than the Emperor of Morocco and the Emperor of Brazil, one being to the south of Spain, and the other south of the line. It is not

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the term " north " that determines the conclusion, but accompanying circumstances. Now, what are the accompanying circumstances in this case? In Daniel xi. the conflict between the kings of the north and south takes place at the beginning of Israel's future, and before the ancient people are settled and established in their land, just at the dawn of their restoration, as any one can see that looks at the chapters; whereas Gog and Magog come up against them when they are quietly settled, established, and fixed, against a people " at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates"—" a land of unwalled villages" (Ezek. xxxviii. 11). It is a subsequent invasion; and, in further proof of this, we see, in the foregoing chapter of Ezekiel (the 37th), Israel revived, contrary to all expectation and appearances, in the vision of the dry bones, and not only so, but the ten tribes are joined again with the two tribes, and both made one.

Afterwards, they are seen to be established and quietly settled in their land, in peace with God and man; then up comes this great northern host to again despoil this people, and lay their country waste. But shall it be? Nay, so great is the multitude, and so annihilating their destruction, that Israel takes seven months to bury the slain, and seven years to burn their weapons of war—these implements being utterly useless for other than the fire, as " the nation shall learn war no more." How wonderful! Yet see the two chapters together.

But what has this to do with the present aspect of affairs? It has this much to do with it, that, if Russia be the Gog and Magog of Ezekiel, she will no more play an aggressive part in the history of nations, until Israel be restored and established in their own land. What then? Having accomplished the purpose of Providence in obliging the nations of the Roman world to coalesce, as we said above, in order that they may give scope to other latter-day principles, and wind up their history, she will be put back within her own territories, and shall no more trouble the nations till their end comes. When their end does come, the kingdoms no longer exist as such, with whom she makes a covenant of peace—they will be all out of her way. Israel will then be the chief and leading nation of the earth, and up against Israel she comes, and then falls fully and finally, in a most signal manner, by Heaven-sent judgments. But the Gog and Magog of Ezekiel is no more the Gog and Magog of Revelation than is the Babylon of Jeremiah the Babylon of St John. It is well known that St John uses Old Testament imagery for ulterior scenes and actions

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of other times, both temporal, spiritual, and eternal; and Gog and Magog being the largest host ever mentioned amongst the nations of earth, in the old order of things, is used as a symbol for the huge rising of the world under Satan at the end of the millennium.

Finally, Christian friends, our Lord calls upon us to discern "the signs of the times." Though the author may be entirely mistaken in the detail, or in the turn events may now take, as things have often before been put back for wise and merciful reasons, yet of the general truth of the remarks he has no doubt in his own mind. He is far from wishing to dogmatise, as we all know but in part at best; and the least atom of real charity is more than all knowledge.

But we have said nothing in all this of the proper hope of the Christian. It is more of the earth, and the nations of the earth, we have spoken. Now, whatever things may come on the earth, the Christian is to look above them all, and have his eye on one object—that is, on Christ our Lord. All else is secondary; and more especially, as the Christian will be caught up to meet the Lord in the air, and so be ever with the Lord, as St Paul says (1 Thess. iv.). But when or whereabouts, in the history of things, this takes place, people may differ. Yet that it will take place before the close is certain, for "the Lord comes with ten thousand of his saints." They must be with him, in order to come with him, that is clear. But what says our Lord? "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 34–36).

The Lord grant this, my dear readers! If the coming of Christ our Lord was a glorious hope to the primitive Church, why not to us now? Why not now look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," as well as then? Nay, let it be so, my friends; for if, in St Paul's day, the night was far spent and the day at hand, how much more so now! And if, in St Peter's day, the end of all things was at hand, how much nearer must the end be now! And if, in St John's day, he said, "Behold, I come quickly!" how near our door he must be now!

But let us work while it is called to-day, for the night

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cometh, and no man can work. There may now for a season be given a larger opening to carry the gospel through the nations than from the beginning, whilst there will be a wider field to spread other principles also. But the writer confesses he sees no hope for Eastern nations, even physically, till the Lord comes. All the Eastern nations, after the lapse of eighteen centuries, are still stereotyped in Bhuddism, Paganism, and Mohammedanism—individual exceptions here and there at most. Yet "all nations are to call Him blessed." "The nations are to bless themselves in Him," and "His name is to be great unto the ends of the earth."

"Arise, O Lord! for thou shalt inherit all nations!" It is contradictory and incongruous to apply such Scripture to the present times of the gospel; for the present are times when but few go the narrow road, whilst many go the broad. The Lord's people are but "a little flock," but this shall not be for ever; for, after his glory is revealed, he will turn to the people a pure lip, or language, that they may all call upon the name of the Lord, to serve him with one consent (Zeph. iii. 8, 9).

Art. III.—THE SONS OF GOD.

Elsewhere we have given our interpretation of the passage in Genesis where the expression is found.* But there is room for some investigation both into the words themselves and also into the history of the expositions which have been given of them. It may be worth our while to make a little further inquiry into this passage, as Dr Maitland in his *Eruvin,* and Dr Kitto in his *Daily Bible Illustrations,* have revived the patristic exposition, and affirmed that sons of God must mean angels. The latter writes diffidently, but the former abates nothing of his usual supercilious dogmatism, even in treating of a passage confessedly peculiar.†

Dr Maitland asks, How could the intermarriage of the seed of Seth and the seed of Cain produce giants? We might as well ask, how could the intermarriage of angels and men produce giants? When angels have taken man's form (as to Abraham, &c.), they have not indicated any superior stature. If Dr Maitland will tell us how the one class of marriages pro-

* Gen. vi. 2.—See our former Number.

† What would Dr Maitland say to Havernick, who denounces the "angelic" theory as one of the silliest whims of the Alexandrian Gnostics and cabalistic Rabbins?

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duces giants, we will satisfy him as to the other. Nor can we think it an unsupported affirmation in us to say, that from all that God has made known to us in his Word regarding angels, good or bad, their nature, their history, their doings, &c., such intermarriages are impossible. Or, arguing physiologically, might we not say that in all the various parts of animal and vegetable nature, the intermixture of *genera* is impossible; so, *à fortiori*, the intermixture of two races who differ more from each other than genus does from species, is impossible.*

But the intermixture of the Sethites and the Cainites was very likely to produce a race of superior bodily constitution. For these two races, continuing separate, and intermarrying themselves with very near kindred, must have greatly degenerated; and the intermixture of the two was very likely to generate a stronger race. Nor is it at all unlikely that such was the result also in after years, when Israel intermarried with the Moabites. About this time we read of giants again. And this is one of the things in which Dr Maitland's theory halts. If intermarriage with angels was required to produce giants in the time of Noah, it must have been needed again afterwards to produce them in the time of Israel. It is not a little curious that the same word, "nepheelim," is used in both cases (Num. xiii. 33), "There we saw the nepheelim, the sons of Anak, who come of the nepheelim." † As all the antediluvian "nepheelim" must have been swept off at the flood, there must have been in after ages the recurrence of the same scenes as before (intermarriages with angels). If Dr Maitland's theory be tenable, Anak must have married an angel, and his sons Ahiman, Sheshai, and Talmai, who are called "nepheelim," must have been semi-angels. Nay, some of Anak's ancestors must have also married angels, seeing it is not only said that the "nepheelim" were sons of Anak, but he himself came of the same race, being half an angel and half a man. Anak's wife must have been a *female* angel, whereas in former times the angels that came down must have been all *male*. To use the language of patristic demonology, the antediluvian angels must have been *incubi*, and the postdiluvian angels *succubi.* ‡

* Besides, as Hengstenberg remarks, "the standing designation of angels as holy ones, includes in it the neither marrying nor being given in marriage" (Matt. xx. 30).

† The word "nepheelim" occurs only in these two places, Genesis and Numbers.

‡ Pope Innocent VIII., in a decretal against witches, gives warning to all who abuse themselves in such ways,—" dæmonibus incubis et succubis abuti." Tostatus states the two kinds, and relates the history of Merlin, "vatem in anglia celebrem," who was produced by means of a *succubus*.

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We are told more than once, in the 6th of Genesis, that it was *man's* sin that was so great in the earth,—that it was on account of *man's* sin that the deluge came. But if the old Jewish and patristic theory, revived by Drs Kitto and Maitland, be true, then it was not *man's* sin that wrought the evil, but the sin of angels. For it is clear that they were the guilty parties in this transaction, if they were parties at all. It is against the "sons of God" that the accusations are manifestly pointed. It was their superior guiltiness that brought the world's criminality to its crisis.* If they were not men, what does the judgment that fell upon the world so specially for their sin, mean? Is earth to be punished for the sin of angels? Is man to be swept away because angels have corrupted themselves? On the other hand, how natural the whole scene, if the sons of God were the Sethites, the representatives of the patriarchal church! They were the salt of the earth, and the moment that the salt lost its savour, corruption shot through the mass, and earth ripened for the wrath of God.

Nor can anything be more natural and likely in another way. For ages the two great sections of the race had kept separate. Adam, Seth, and their posterity, retained the primeval seat of man. They still dwelt in Eden, though outside of Paradise, and worshipped at the well-known altar, within sight of the flaming sword and the symbolic cherubim. Eden was to them what Canaan was to Israel. There they dwelt alone, and were not mingled with the nations. There these sons of God, headed by the patriarchs (for Seth must have lived to the days of Noah), maintained the true faith and the honoured name. But as ages went on, the population increased, and the two races, spreading out, approached each other. From the statement of Moses, it would appear that the Cainites had been specially fruitful in daughters. These, by reason of proximity of place, had at length come into contact with the sons of God. Like the Moabitish women in the case of Israel, like the "outlandish women" in the case of Solomon, they tempted the Sethites by their beauty. The races mingled, and a new and peculiar progeny was the result. But more than this, the boundary between the seed of the woman and the seed of the serpent was now broken down, defection became general, wickedness increased, and the world was ripe for judgment.

Against all this Noah and his fellows (for he was the eighth preacher of righteousness) protested, "condemning the world;"

* "The genesis of human corruption, and its ascent to the highest point, are designed to be represented."—*Hengstenberg.*

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but in vain. They went on intermingling. They went on "eating and drinking, *marrying and giving in marriage,* till the day that Noah entered the ark." The seed of the woman, called here the sons of God, dwindled down into two or three; the seed of the serpent covered the whole peopled earth.

Whilst, however, it is stated that the intermarriages of the sons of God and the daughters of men produced "nepheelim," it seems also implied that there were nepheelim on the earth before, which completely upsets one of Dr Maitland's arguments. "The nepheelim were in the earth in those days, and also after that," &c. Havernick goes further, and maintains, that the nepheelim are not said at any time to be the fruit of the intermixture. "There is nothing in vi. 4 of a race of giants springing from this union. 'In those days were the well-known nepheelim in the earth' cannot without violence receive such a reference, specially when what follows is taken into connexion—'also after that, the sons of God went in unto the daughters of men,' *i. e.*, at that time there were men of that kind, and they continued even till a later period." Calvin, also, though he does not go so far, yet puts the matter thus: "The giants had a prior origin, but afterwards those who were born of the promiscuous marriages imitated their example." He confirms this by the expression "*and also,*" as if it were implied that not only were these nepheelim found previously in the race of Cain, but also afterwards in that race which resulted from the mixture of the two races.

An old writer has well asked, "What sort of creatures could the offspring of men and angels be?" Would they be men, or would they be angels? How far would they partake of the one nature, and how far of the other? And could these semi-angels semi-men produce offspring? In Genesis and Numbers it is implied that this was done, whereas we know that, according to physical laws, intermixtures of genera can go no further than the first generation. But granting that the intermixture goes on from one generation to another, what sort of race is it that is produced? And in what relation do they stand to Adam as a head? If they are either semi-angels or semi-demons, as the theory of Dr Maitland and Dr Kitto must concede, then they are but half-descended from Adam, and so cannot be represented by him, or partake of the corruption that flows from him. Nay, further, in what relation can these semi-angels stand in reference to salvation? Are they capable of salvation by Christ? Could they believe on Him who took not on him the nature of angels, but who took on him the seed of Abraham? Could they be washed in his blood, or made one with

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Him who is *not* bone of their bone, nor flesh of their flesh? And for what shall they be condemned? For rejecting Christ? For refusing Noah's message about the promised seed of the woman? Yet what was the seed of the woman to those who did not belong to the human race?

The Jewish rabbis were the originators of the fable. From them the fathers took it, as they did many other Jewish traditions, preserving and decorating them, as they would the relics or bones of an old saint. These doctors find no difficulty in telling us what became of the angels themselves who thus sinned with the daughters of men, as well as what became of the children. "After they had begotten children," says one rabbi, "the holy and blessed God took them to the mountain of darkness, and bound them in iron chains."* The children of these angels, the rabbis have, like the heathen poets, buried beneath the mountains.† Nay, more, some of them maintained that the sin of these angels and the sin of Eve was the same, so that, just as Sammael ensnared Eve, so did Aza and Azail the daughters of Eve in Noah's days.‡ Not that all the rabbis have adopted these interpretations. Some of them, such as Aben Ezra, have taken a more sober view of the passage, just as Augustin, among the fathers, has rejected the usual patristic comment, and taken that which appears to us the more true and scriptural.

It might be curious, but certainly not profitable, to go over at length the expositions of the fathers upon this passage,—both on the words "sons of God," and also on the word "giants." We had noted a good many portions as specimens; but, on second thoughts, we leave them in their folios. They are all very much of the same cast. Jerome does not tell us what he thinks, he simply says, "Non angeli;" Ambrose contradicts himself, but leans to the angelic theory; Augustin and Chrysostom are the chief fathers that set themselves to refute the fabulous comment, and to establish the true one. Augustin's remarks are so good, that we are inclined to give a sentence or two. "The human race advancing and increasing, there was produced, by this freedom of will, an intermixture and confusion of both cities (church and world, Jerusalem and Babylon), each sharing the other's sin. Which evil, again, found its origin in the female sex—not indeed in the same way as from the beginning; for it was not these women who, seduced then by the guile of any one, persuaded men to sin;

* Schottgenii Horæ Hebraicæ et Talmudicæ, p. 1050.
† See Bush on Genesis—Doughtei Analectæ Sacra, p. 9.
‡ Hackspanii Cabbala Judaica, p. 357.

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but those who from the beginning were of depraved habits in the earthly city, were beloved by the sons of God, the citizens of another city sojourning in this world, on account of their beauty of person. Which blessing is indeed a gift of God; but seeing it is given to the bad, the good ought not to reckon it a great blessing. . . . . Thus the sons of God were taken with the love of the daughters of men; and as they enjoyed these wives, they declined into the habits of the earthly society, forsaking the piety which they had retained in the holy community. And thus was beauty of person, made no doubt by God, but a temporal and carnal thing, the lowest good of all, evilly loved, and God slighted,—God the eternal, the internal, the sempiternal good. . . . . Of this love the order being confounded, these sons of God neglected God, and loved the daughters of men. By these two names, both cities are sufficiently distinguished. For these were sons of men by nature, but they got another name by grace." * With this quotation from Augustin, we leave the patristic expositions of the 6th of Genesis. A few of the fathers side with him; the majority are against him.

Bishop Patrick's remarks are among the best we have seen on the subject. "The plain sense is, that they who had hitherto kept themselves unmingled with the posterity of Cain, according to a solemn charge which their godly forefathers had given them, were now joined with them in marriage, and made one people with them. Which was the greater crime, if we can give any credit to what an Arabic writer saith, mentioned first by Mr Selden in his book *De Diis Syriis*, that the children of Seth had sworn by the blood of Abel they would never leave the mountainous country which they inhabited, to go down unto the valley where the children of Cain lived. The same author (Patricides, with Elmacinus also) says that they were inveigled to break this oath by the beauty of Naamah (Gen. iv. 22), and the music of her brother Jubal. For the Cainites spent their time in feasting, music-dancing, and sports, which allured the children of Seth to come down and marry with them, whereby all manner of impurity, impiety, idolatry, rapine, and violence filled the whole earth. This Moses here takes notice of, that he might give the reason why the whole posterity of Seth, even those that sprang from that holy man Enoch, were overwhelmed with the deluge, as well as the race of Cain; because they had defiled themselves

* *De Civ: Dei*, b. xv. chap. 22. Though he cites the passage as "the angels of God," he proceeds to shew the meaning of the term, chap. 23.

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with this cursed affinity, and thereby were corrupted with their wicked manners."

It seems evidently to these scenes that our Lord refers when, speaking of the days of Noah, he says they were eating and drinking, marrying and giving in marriage; and just as it was the apostasy of the godly, and the intermixture between the seed of the woman and the seed of the serpent, with the accompanying violence and lasciviousness, that hastened the flood, so shall it be the defections of the last days, the incontinency and ungodliness of the last generation, that shall consummate the world's guilt, and prepare for its judgment.* Thus shall the salt lose its savour, corruption strike through the whole mass like leaven, and the fiery deluge sweep away another world of the ungodly, only, however, to deliver creation from the bondage of corruption into the glorious liberty of the SONS OF GOD.†

ART. IV.—THE STORM—THE CALM—THE SONG.

"WHAT manner of man is this, that even the winds and the sea obey him!" Such was the wondering exclamation of the disciples when the divine Saviour arose from the pillow whereon he was sleeping, "rebuked the winds and the sea, and there was a great calm." Thus did "the storm, the calm, and the song" quickly succeed each other. It was even so on a subsequent occasion, when "Jesus constrained his disciples to get

* May there not be a reference to these antediluvian scenes in Rev. xiv. 4, "These are they that are not defiled with women," *i. e.*, these are the sons of God who kept themselves undefiled with the daughters of men?

† The *literature* of this passage is curiously extensive, beginning with the rabbis, and coming down to Dr Kitto. The fullest discussion of all the points connected with or suggested by the passage is in the Jesuit Pererius Valentinus, who has devoted upwards of forty of his small folio pages to the subject (vol. ii.) He omits, however, the rabbinical views; indeed, his work, learned as it is in the fathers, gives no indication of rabbinical or oriental lore. See Dr Well's *Critical Notes*, p. 9; Patrick's *Commentary*; the 5th Excursus of Doughteus in his *Analecta Sacra;* Pfeiffer's *Dubia Vexata Scripturæ*, locus xxii.; L. Vives' Note on Augustin's *City of God*, lib. xv. chap. 23; Suicer's *Thesaurus*, under αγγελος and υιος; Suidas' *Lexicon*, under "Seth;" Lord Barrington's *Theological Works*, vol. ii. p. 462; Calvin's *Commentaries*. But the best statement on the subject is to be found in Hengstenberg on *The Pentateuch*, vol. i. p. 325. Havernick is also good—*Introduction to the Pentateuch*, p. 111. Rungius *in Genesin* contains a clear statement of the true exposition. See also Willet on Genesis, who, however, is here and elsewhere often little more than a condenser of Pererius Valentinus.

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into a ship, while he sent the multitudes away, and then retired into a mountain to pray, and was there alone." The little vessel which carried the disciples was "tossed with the waves, for the wind was contrary." In the fourth watch Jesus came walking on the sea. He soon allayed their fears, saved adventurous but doubting Peter, then stilled the storm, and brought their little vessel safely into port. These things done, amidst the stillness which followed the excitement, the hearts of the instructed and rescued ones sang his praise as they worshipped him, saying, "Of a truth thou art the Son of God."

The Lord Jesus having ministered on earth in lowliness and love, feeding the hungry, healing the diseased, and going about doing good, and having given his life a ransom for many, departed for the mountain of myrrh and the hill of frankincense, "where he ever liveth to make intercession for his people." From his high place in glory he beholds his Church in all her trials, even as he saw his disciples on the troubled sea of Galilee. This world is a sea, deep, dangerous, and deceitful; but it is all plain before his eye; no billows, however lofty, can hide his people from his view; and he will come at the appointed moment, walking on the sea, to hush the troubled element to rest, to manifest himself, and deliver his people. But before he takes unto him his great power, and reigns as "the King of kings and Lord of lords" (Rev. xi.), he must remain a while hidden from human observation, to intercede, to minister, to govern, and to prepare places for his followers. During his absence, his Church must be rocked on the billows of time; but he will come for her salvation in all his royal power and glory, and she shall share his dignity, enter into his joy, and crown Him who is the Son of God and the Son of man with "honour, and glory, and blessing." Till then, let the Church cast out the anchor of hope, and wish for the day.

And much need will she have to exercise hope, and to stay her troubled heart on the words of her absent Lord. For as the time approaches, the ocean will become more troubled, "the floods will lift up their voice, the floods will lift up their waves;" but her consolation is—and let her cling to it with all tenacity—"the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Psa. xciii. 3, 4). There is a sweet song prepared for her to sing, which each believer will do well to study and *practise* beforehand. It is full of solace amidst present trials and in the prospect of coming troubles. It contains great principles, applicable to all times; it reveals God's gracious character, and so

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must contain all that is needed to produce happiness and nourish hope. I allude to that well-known psalm, the forty-sixth, which is one of the sublime anthems of the holy nation—the peculiar people. The Church is not, like other nations, confined to *one* favourite song; her songs are many, even as her subjects of rejoicing are various. One while she sings the victorious death of her thorn-crowned King, then his boundless glory in the heaven of heavens. One time she sings the exploits of her chosen warriors, in whose *weakness* God's strength was made perfect, and then exultingly strikes her harp to sing the love from whence all her gifts and blessings spring, and the grace which abounds above sin, and which shall reign "through righteousness, unto eternal life by Jesus Christ our Lord." But a favourite theme of all inspired bards (would that all the Church were in sympathy with them!) is the victorious return and glorious reign of Him who went to heaven blessing his followers, and who will return with salvation to all who look for him. The psalm to which we have referred points forward to this period. It is a song for that watch of the morning when, as of old, the Lord shall look from his cloudy pavilion upon his proud foes, and trouble them, preparatory to the fearful and final overthrow. "God shall help her, and that [*see margin*] when the morning appeareth." Blessed morning! long looked for with wishful, tearful eye, the "morning when joy cometh," "when the righteous shall have dominion," "a morning without clouds;" for sin shall be blotted out, trouble gone by with the dark weary night, and the *bright* and blessed day which shall follow shall be worthy of this glorious beginning.

But this psalm is also "a song for the *night*"—a song of hope—a spirit-stirring and a spirit-composing psalm. It is just calculated to revive our courage, to nourish our faith, and feed our hope. It has been sung from age to age by God's tried family amidst many a storm and tempest; but the time is coming when it shall be sung in full chorus—sung amidst the last earthquake's crash—amidst falling empires and a dissolving world.

The psalm presents to us three objects, and presents them under the most solemn and instructive aspects. The *world in confusion*, the *Church in composure*, God in his *manifested glory*. "Earth is removed—mountains are carried into the midst of the sea—waters roar and are troubled—the heathen rage and the kingdoms are moved—the earth is melted." But above all the din and strife, the confusion and turmoil, a sweet song is heard. How grand its commencement! "God is our

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refuge and strength, a very present help in trouble." How full of noble conceptions and abounding in consolations its subject matter! The flowing river, the stately city, the God-inhabited tabernacle, are all introduced: and how sublime its close! "The Lord of hosts is with us, the God of Jacob is our refuge." What a contrast between the wrecked world and those redeemed out of it will there be then! Earth will be strewed with wrecks; for the day of the Lord shall be against all its loftiness and glory (Isa. ii. 12). The gay pageant shall depart, and dreary desolation shall cover the once busy and joyous scene. But "when thus it shall be in the midst of the land, among the people there shall be as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea" (Isa. xxiv. 13, 14).

Yes, there she sits, the delivered of the Lord; and whether we think of the redeemed Church raised in glory, or of the rescued Jewish people then brought back to hope in the God of Israel, our assertion is equally true. There she sits, calm as an eagle on a lofty rock, while the storm sweeps by beneath. And, hark! as she plumes her wings for soaring to a loftier height, how sublime her song! Happy Zion, safe amidst the general wreck, because "found in HIM!"—calm amidst all confusion, because in sympathy with God!—rich amidst the universal bankruptcy, because joint-heir with the Heir of all things!

In that day of earth's desolation and the Church's deliverance, God will be gloriously manifested. Hark! notes more sublime and glorious than those lofty songs to which we have just listened now break upon our ear. "Be still, and know that I am God. I will be exalted among the heathen; I will be exalted in the earth."

Pause we then here; and ponder over this glorious revelation from God; let us meditate a while on his *requirement* of his creatures, and his *resolution* as regards himself.

God *requires* of his creatures to "be still, and know that he is God." It is profitable to consider these emphatic words, "*be still,*" as addressed by God both to his foes and to his friends; although the connexion would seem to imply that to the former they more especially belong. The language supposes commotion and strife—some terrible outburst of human passion—some strange tempest in the sea of humanity, on which the winds of temptation had fearfully strove—"the heathen raged;" and Psalm 2d tells us not only the parties, but

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their object. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psa. ii. 1–3). In Rev. xix. 11–21, and Rev. xvii. 12–14, we have a still more detailed account of this fearful combination, and of its results upon society generally. There have been many revolutions among nations, and many combinations for various objects—some apparently good, and others obviously evil; but none so universal, nor so full of unmixed evil and envenomed malice against God as this. When it shall have reached its height, and appears to be carrying everything before it; when "the heathen rage, and when the kingdoms are moved," God will utter his voice, and the earth will melt. Just when the desperate wickedness of man has reached its climax, God will interfere, display his own omnipotence and the creature's nothingness. Then Psalm lxviii. 30, 35 will be fulfilled—"Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver; scatter thou the people that delight in war. O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God." Also Jer. xxv. 30–33—"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations; he will plead with *all flesh;* he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." And Joel iii. 13–16—"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Zion, and utter his voice from Jerusalem; and

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the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." And many others, too numerous to quote.

"The *voice* which God will utter will *melt* the earth like wax" (Psa. xcvii. 5; Nah. i. 5; Psa. l. 1–3). All things in the prophetic earth will be then cast into the crucible of judgment, where they will be melted, and the dross consumed, in order to their being re-made. Isaiah xxiv. 19, 20 describes this melted condition of things. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and shall not rise again." Well might Balaam say, "Who shall live when God doeth this?" And then is it not wise for us to say, "Who may abide the day of his coming? and who shall stand when he appeareth?"

Contemplating this fearful spectacle, the wondering prophet cries, "Come, behold the works of the Lord, what desolation he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, he cutteth the spear in sunder, he burneth the chariot in the fire" (Psa. xlvi. 8, 9). And then he hears, as *we* shall hear soon, God's own voice saying, "*Be still.*" He will say to the survivors of that day, "Resist no longer, submit to an authority you cannot overcome. Bow to the mercy in which I delight even more than in those judgments with which I have filled the earth. Learn to read my name. *Know that I am God;* that your idols are vanities; that your superstitions are lies. Your Antichrist, lately sitting in the temple of God, and shewing himself that he is God, was a deceiver. Where is he now, after whom you all wondered? (Rev. xiii.) Do not taunting devils say, 'Art thou become as one of us?' I AM GOD ALONE! Know it *now*, ye survivors of the hopeless conflict; ye heathen that have not heard my fame nor seen my glory, know it for your own good." Some in that day of terror will learn that Jehovah is God, as Pharaoh did, when he madly breasted the wave for a moment or two, and then sunk like lead in the mighty waters. Some will learn it as Manasseh did, and, like him, begin a new course of loving obedience; but in one way or the other, *God will be known.* He intends that his judgments shall unfold his character; and assuredly his patience, his power, his sovereignty, his righteousness, his glory are revealed thereby. "The Lord is known by the judgments that he executeth." His judgments have often called attention to truth—have removed obstacles which impeded its progress—quickened the

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zeal of its friends, thus becoming the pioneers of his grace; and so it will be fully and completely at the time of the end. It is well now to watch his wondrous proceedings, for those who do so shall surely be instructed in the knowledge of himself; and such knowledge is most valuable.

God would also have his dispensations and judgments met by a becoming frame on our part; and how can this be unless we watch them and study his character? God complains of many "that they regard not the work of the Lord, nor consider the operations of his hands," and denounces heavy woes on such; whereas, concerning those "who wisely consider his doings," he says, "Whoso is wise, and will observe these things, even he shall understand the lovingkindness of the Lord." Let believers study this. It is in stillness of spirit, in quietness and resignation, that God's people learn more of the character of their divine Friend, and are enabled to glorify him in the midst of personal tribulations and relative trials.

That Almighty One who uttered his voice and melted the earth, who will make wars to cease, and who bids the angry nations "be still and know that he is God," also reveals what is his fixed purpose and resolution with regard to himself. "I will be exalted among the heathen; I will be exalted in the earth." How should all who love God and desire his glory, study this declared purpose, and exercise lively hope upon it! God's name has long been dishonoured, his glory has been obscured, his authority despised, his mercy trifled with; this shall not always be the case. God will arise and plead his own cause. "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself" (Isa. xxxiii. 10). Then comes judgment upon his rivals. "The idols he will utterly abolish;" "the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens" (Jer. x. 11). "The man of sin shall be consumed with the breath of his lips" (Isa. xi. 4; 1 Thess. ii. 8). "His enemies shall lick the dust" (Psa. lxxii. 9). Then, "according to God's name shall his praise be unto the ends of the earth," and "the Lord alone shall be exalted in that day" (Isa. ii. 17). Then man will "cease from man, whose breath is in his nostrils," and will trust in the true God, the living God, the everlasting King. Then the whole earth shall be filled with his glory (Psa. lxxii. 17); because it will be filled with the *knowledge* of the Lord (Isa. xi. 9), peopled with men who "know his name, and put their trust in him." Then God's will shall be done on earth as it is done in heaven, because God is once more the centre round which man will revolve, in loving trust and grateful obedience.

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Let all who know the Lord *now* seek, by every means, to promote this great end on all with whom they have any influence, and let them pray earnestly for that which God purposes. When our aims and prayers are in harmony with God's purposes, we are on the high road to happiness and honour. This is real sympathy with God, and shall lead to the full fruition of his glory. Such are pure in heart, and they shall see God. Their "eye is single," and "their whole body shall be full of light." He who says, "I will be exalted," commands us to "exalt the Lord our God;" and those who do this in sincerity will say, with grateful David, "The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted."

While thus praying and labouring, while rejoicing in hope of the glory of God, the saint in sympathy with God may joyfully sing even now the concluding words of this sweet psalm: "The Lord of hosts is with us; the God of Jacob is our refuge." What a noble *theme*—what a wondrous fact—what reasonable triumph! "The Lord of hosts, the God of Jacob," is the *theme* of praise to all his saints. The one title setting forth the *glory* of God, and the other exhibiting his *grace.* Contemplating Jehovah as "Lord of hosts," we may well exclaim, "Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, thou preservest them all; and the hosts of heaven worshippeth thee" (Neh. ix. 6). And thinking of him as the God of Israel, we reverently and hopefully listen while he says, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel" (Isa. xli. 10, 14). In considering these two titles, our thoughts are carried back to Jacob's history, in Gen. xxxii., where we are told that "the angels of God met him," and that then Jacob said, "This is God's host;" and where the Lord of angels first wrestled with and then blessed the favoured but tried patriarch. And still the Lord, who was with Jacob, is with his people, and "he feeds them with the heritage of Jacob, their father." He is their refuge, (*margin*, their "high place.") Here is safety and exaltation; and those who realise this may well sing, amidst life's trials, the song of gratitude and hope. The Lord is with them now, to guide, to help, and to bless; and soon they shall be with him where he is, to behold his glory. Then "the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of

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the saints. For who in the heavens can be compared unto the Lord? who among the sons of the mighty can be likened unto Jehovah?"

And what people is there so great or have God so nigh unto them as the Church of God? "Happy is the people who are in such a case; yea, blessed is that people who have the Lord for their God." Such may take possession of this precious psalm as their own; and however trying their circumstances in this world of sorrow, they may well say, "The lines are fallen to us in pleasant places, and we have a goodly heritage." In the day of coming trouble, how invaluable will this inheritance appear! Such will have joy when all besides are sad—confidence, when all others tremble—supplies, when earthly streams are dried up—stability, when earth's foundations are moved exceedingly; and therefore triumph when millions are overwhelmed with despair. To have a God most gracious, a city most secure, a river of pleasures ever full, a home ever stable, with hosts of loved ones to share the joy, and God's glory overshadowing all, and securing its eternal permanence, will afford matter for eternal thanksgiving, and supply reasons why God, whose free favour is the foundation of all, should be for ever exalted.

Art. V.—THE PROPHECY AT BETHANY.

Ere we have done, it will be clearly seen that our object in expounding this prophecy is a very practical one, bearing on the encouragement of all who study the prophetic word. What we have entitled "*The Prophecy at Bethany,*" is that declaration of our Lord, given by two of the evangelists,—"*Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her*" (Matt. xxvi. 13). "*Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her*" (Mark xiv. 9). The evangelists vary only in the expressions, ἐν ʽολῳ τῷ κοςμῳ, in the former, and εἰς ὁλον τον κοςμον, in the latter; for in both places "this woman," and "she," is ἀύτη. Matthew gives the clause in the simple form of the gospel being yet to be preached on the theatre, not of Judea only, but of the whole world; while Mark's slight variation

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indicates that our Master intimated, that that gospel was yet to be preached so as to present the whole wide world with the gift of its blessings, εἰς signifying here *motion toward.*

The occasion of the prediction was a memorable one. Christ sat at supper in the house of a friend at Bethany—

> "Great Salem's little neighbour, Bethany,
> A place of dear remembrance, and well known
> To our great Lord: from Salem's tumults he
> Would oft withdraw into that calm retreat,
> And still as oft he came he welcome met."—*Beaumont.*

It was two days before his last passover, six days only previous to his death, that Jesus came to enjoy that friendly meeting in the retired, peaceful town, embosomed in olives, fig-trees, pomegranates, and vines, gently leaning on the slope of the Mount of Olives. We nowhere find him spoken of as having any special friend in *Jerusalem,* far less any friendly family who kept their door open to his approach; but here he had a group of true and loving brethren and disciples. At least two of the men and two of the women who were his friends were there. Simon, a cleansed leper, on this occasion prepared the entertainment; Christ sat at meat side by side with one who had cried, "Unclean! unclean!" but who had been by Christ restored—fit emblem of the Saviour's errand to earth! The risen Lazarus sat there too,—the monument of the Lord's power to quicken and redeem from the grave. Martha served there, but no more cumbered and careful,—a specimen of the Lord's skill in delivering the soul from corruption, while retaining its powers and activities for his service. And then Mary was there, giving testimony of how faith and love together build up a holy temple to the Lord. It was when Mary had poured out her "ointment of spikenard, very costly," and anointed his feet (John xii. 3), and poured it on his head (Matt. xxvi. 7), till the house was filled with the odour of the ointment, that Jesus had his special attention called to this woman. The captious spirit of Judas led on some of the others also to find fault with Mary; but Jesus interposed, proclaimed her deed most acceptable, recommended it to their notice, and declared that "*she had done it for his burial,*" *i. e.,* in order that he might not want sweet odours in which to be consigned to the tomb. And this declaration he followed up by foretelling that, as a reward to Mary for this intelligent faith and fervent love, in all ages this deed of hers should be spoken of, wherever the gospel was made known.

But here a preliminary question meets us. Are we to understand the Lord's words to signify that the woman fully

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apprehended the fact of his approaching death, and did purposely and designedly take this opportunity to anoint him because she believed he would soon be laid in the tomb, and be in the state of one needing that funeral honour? Perhaps most readers have hastily been accustomed to conclude that she did not know the full extent of her own significant deed,—that she meant no more than a warm expression of affection to her Lord, like the woman-sinner in Luke vii. 47,—that her gratitude for the raising of her brother Lazarus led to this act at that particular time, while overflowing love caused her to provide the best, and pour it on Christ's head and feet alike, or rather on his whole body from head to foot; but she meant not to intimate any belief as to Christ's approaching death, engrossed as she was with the remembrance of her brother's recent resurrection. Most readers of the narrative, perhaps, agree with Olshausen, that Jesus, "with inexpressible tenderness, attributes a still deeper meaning to what she did" than ever entered her own mind. They may have for once agreed with Kuinoel (who so readily dilutes the Lebanon-wine of Scripture testimony), when he says, that Jesus "interpreted the deed *as if* she had so meant it, as Heinsius and Grotius assert. For who would suppose, with Moschius and Storr, that Mary herself believed that Jesus was about to die, since not even the apostles believed it." Dr M'Neile, in a lecture on this narrative (in his *Lectures on the Passion Week*), quotes in a note Scott, as well as Maldonatus, and others, to the same effect. There is importance in this question,—it will materially affect the lessons to be drawn from the narrative and the prophecy.

Now, we maintain that Mary was aware of what she was doing, and did positively intend her action to be, not only a general proof of love to Christ's person, but a declaration that she believed his approaching death, and fain would, so far as in her power, pour on his dead body the ointment and sweet odours, with which we read of kings being buried in Old Testament history (2 Chron. xvi. 14). We read, in the history of our Covenanting fathers in Scotland, that when James Guthrie had died by martyrdom on the scaffold, and his body was laid in an aisle of a neighbouring church, previous to burial, a young man approached the lifeless body, and poured over it a vial of rich perfume, the odour of which filled the whole church. What was then done to one of the members, Mary wished to do to the Head himself; but, anticipating the improbability of being allowing to come near him then, she performed this memorable act at Bethany.

We object to the other view, 1. That such passages as Matt.

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xxv. 40, "Ye have done unto *me*," are not strictly parallel to this case. For there our Lord's interpretation of the deeds done is truly and really what the deeds were meant to intimate —love to him. But here he assigns a very special and rare view of coming events as influencing Mary to take that mode and that time for her action. 2. If she did not understand the fact of his death, and intend to indicate her belief of it, then there was no more in her act than in that of the woman-sinner, Luke vii. 47. Nay, there is less, for she is but imitating that act, if so be there is no further meaning in what she does. 3. If so, then she is no more to be commended for having pointed to Christ's death and burial, than is Caiaphas in John xi. 51. Nay, not so much, for in that case she did not think of his death at all in what she did; she was thinking only of how to shew her love to him whom she had long so loved. 4. If so, then what reason can be assigned for the Saviour's pronouncing so marked, so special, so peculiar a reward? Surely it was not simply in order to put the murmuring Judas to silence that he spoke of such a distinction! He silenced the pharisee in Luke vii. 47 in another way. 5. Why should we be so slow to believe that Mary saw the Lord's approaching death far more clearly than did the disciples? Was not meditative thoughtfulness* one of her characteristics? Did she not sit at Christ's feet, and silently hear? She seems to have been in this respect like Mary the Lord's mother, keeping and pondering these sayings. Christ had most plainly and distinctly said on several occasions that he was to die, and on the third day arise. Why may not Mary have taken these words *literally* and *simply?* Among us there are never found all of a company quite of one mind; some take things more and others less literally. Why may not this have been so then also,—some of the disciples or followers more ready than others to receive the plain sense, the untwisted, unaltered meaning of their Master? And if so, who more likely than the quiet, meditative Mary?

We found already, in our quotation from Kuinoel, two critics who give Mary credit for meaning all that our Lord seems to assert for her. Lightfoot is another who holds the same view, stoutly maintaining, "she believed, and she first of them, that Christ would die; and so she is musing about his funeral. Christ says, She has done for me, who am soon to die, what

* In this point of character, as we have said, she closely resembled Mary the mother of our Lord; and was it not that Mary who, by her thoughtful reflection, had arrived at the conclusion about her son that he might work a miracle, though as yet this had not been done? (John ii. 3).

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you all think it right to do to one who is dead." And he adds, "Hence her fame is to be celebrated, *for this act of faith.*" M'Neile quotes also Lucas Brugensis,—"I know not why most have denied that she intended this, since her faith seems to have been fuller than that of the apostles. She knew that Christ was near death, because he had often foretold it; and she wished to perform on him alive this duty which she feared she might not be able to shew to him when dead, because of the rage of the rulers." Poole, in his *Synopsis Criticorum*, in addition to these passages, quotes another commentator, who hesitates not to say that Christ's words are to this effect: "This woman, perceiving my death to be at hand [for the other women also understood this, Luke xxiv. 7], regards me as already dead, and has anticipated the usual rites of burial only by a brief space of time." Theophylact considers Christ as saying to Judas, "Thou who betrayest me to death, findest no fault with thyself; and she, bringing ointment for my burial, as if moved thereto by God, is she deserving to be found fault with by thee?" "The woman did this by some divine impulse, foresignifying his death and the burial of his body!" But let us hear Dr M'Neile's able exposition of this view—"She sat at his feet; she caught what even the apostles had failed to catch. She discovered from our Lord's language that he was to die. She learnt, in deed and in truth, his approaching sufferings unto death. She entered into the meaning of his declaration concerning himself. The saying was not hid from her, but she perceived that he was truly to suffer." He proceeds to remark that her faith was to Jesus a sort of mitigation of his suffering. "Who that has ever attempted to teach others can fail to feel the aggravation of distress in the teacher, arising from persevering stupidity in the pupil? And who does not know the gratification to the teacher, especially on the most important of all subjects, derived from perceiving that his lesson is caught, and the point received by the learner? Here, then, as compared with the apostles, Jesus experienced a satisfaction; and it *was* a satisfaction to perceive that this part of his instruction was not entirely thrown away" (p. 13). "It was as if she had said, 'O my Lord, I understand and believe what thou hast so often told us concerning thy sufferings even unto death. My heart is full. I fear I shall not be permitted to approach thy body. I remember that thou saidst thou wert to be delivered into the hands of the Gentiles. I remember what thou saidst about being raised the third day. Of course, thy body is to be buried; I would honour it in its last state as the body of my Lord and King. But how shall

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I? It is perhaps the last time I shall see thee. O Lord, I would now, with thy gracious permission, anoint thee by anticipation for thy burial, and thereby testify my faith in thy words, my sympathy in thy sufferings, my attachment to thy person, my dependence on thy work, as my atoning substitute, dead and buried, as well as my King and Lord to reign over the house of Jacob for ever" (p. 16). This is a fair picture of her state of mind. He might perhaps add, that while she believed his death as near, and saw the sea of wrath into which he was to be plunged, she at the same time believed in his resurrection, saying, in a manner, "This body, though dead, shall never see corruption."

Let us proceed, then, to the *prophecy* which this act of faith called forth. It implies as extraordinary commendation as is anywhere found in the Bible. It is this,—*this one act of this woman shall be spoken of wherever in all the world the gospel is proclaimed!* He seals his high approval of her deed by this prophetic testimony. The Lord of heaven and earth shall never let it be forgotten; it shall remain in the memory of man as long as the gospel is preached, and be taken up as a theme of admiration by men in every place and age as widely and as enduringly as the preached gospel. If Jesus had pointed to the temple, and declared that such was his delight in its walls and costly stones that in all ages to come it should continue to rear its head, in spite of the waste of time, and ravages of foes, would not this be expressive of strange regard to the locality? But what he would not shew to any material building or any place, he was pleased to shew in the case of this woman's singular act of faith. He foretells—and he meant to see to the accomplishment of his prediction—that *Mary shall be spoken of, and her remarkable faith in his death at a time when almost none believed it.* Such is the reward for standing fast in a cloudy and dark day. Well may Bengel say of it, "Nullus monarcha omnibus opibus suis actioni ulli immortalitatem præstare potest"—"No king with all his wealth can thus bestow immortality!" If Popery had found this reward in connexion with the Virgin Mary, what would they not have made of it! But has it come to pass? *Is the prophecy fulfilled?* Let the answer be sought for in such facts as these:—1. The Holy Ghost inspired the narrative of it, and inserted it in three of the evangelists. 2. These gospels that contain the story of her faith have been circulating in all countries and tongues, in every age, since that day. 3. When missionaries, in our day, wish to give the Word of God to a people, they generally begin, whether in Greenland or the

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South Seas, in North America or China, with translating some of the *gospels* into the language of that people, and almost always include the gospel of John in their volume. It has thus happened that everywhere, as wide as the story of Christ's death and resurrection, this story of Mary believing his death, and preparing his body for it, has been spread abroad. 4. In pleading the cause of missions throughout the Churches, no case is oftener adduced and commented on than this of Mary's. 5. Critics and commentators have stood still at this narrative to discuss and to note the singular prediction. And thus also has this prophecy obtained additional fulfilment. As Olshausen on this place writes, "The Saviour crowned his gentleness and tenderness with the remark, that in the act of love done to him she had erected to herself an eternal monument, as lasting as the gospel, the eternal word of God. From generation to generation this remarkable prophecy of the Lord has been fulfilled; and even we, in explaining this saying of the Redeemer, of necessity contribute to its accomplishment."

Well, then, *the prophecy is fulfilled* beyond doubt or dispute; and every day is adding to the instances of its fulfilment. Nor can it fail to go on accumulating fresh instances, unless the very gospel record itself be destroyed. Perhaps we might have said, with Theophylact, that properly there are here *two* prophecies—one, that the gospel was to be preached in the whole world; the other, that this deed of the woman was to be proclaimed along with it. But we think we have put the stress where it was intended to rest. And does not the whole case tend to impress on us a lesson of the highest moment? It declares the Lord's high approval of faith and love manifested towards his name. But it declares something far more definite than this general truth. If we have at all succeeded in bringing out *Mary's position as one who apprehended the truth of the Lord's death at a time when almost no one else believed it,* then we are prepared to draw a conclusion of great practical value in our study of the Word of God, and not less in our study of the *prophetic portions of it.*

Mary took *literally* all that Christ said of his suffering and death—such sayings, for example: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to *mock, and to scourge, and to crucify;* and the third day he shall rise again" (Matt. xx. 18, 19); "The Son of man is come to *give his life* a ransom for many" (ver. 28); "Ye know that after two days is the feast of the passover, and the Son of man

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is betrayed *to be crucified*" (xxvi. 2); "The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, *and be slain*, and be raised the third day" (Luke ix. 22). The disciples heard Moses and Elias "speak of his decease which he was to accomplish at Jerusalem" (ver. 31); yet it is said (Luke xviii. 34), "They understood *none of these things:* and this saying was hid from them, neither knew they the things which were spoken." Strange to say, the followers of Christ, including all his apostles, did not understand those sayings *literally*, if they really *attended* to them at all. Either they put on them a *figurative* meaning, because they did not wish to think that Jesus must die, or else they put them out of mind as difficult things, not of much importance to consider.* But Mary did neither. She took the words *literally*, and she pondered them too. The consequence was, it was Mary that was best prepared for her Lord's agony and death, and it was Mary who obtained a special reward.

We apply this to our present position as students of the word in regard to the *Lord's Second Coming*. Many of our brethren, many of high standing and godliness, many who love the person of the Lord and his atoning work, do not apprehend the truth regarding his *premillennial* coming. Very many of them either put a figurative meaning upon passages that seem as distinctly to declare it as those passages above quoted declare his death and resurrection; and very many put away from them the whole subject, and refuse to ponder it, because they have made up their minds that it is difficult and obscure at the best, and of little moment. Now, we cannot but fear that such brethren are acting over again, as to Christ's *glory*, the part of the disciples as to Christ's *suffering* unto death. At all events, we for our part will seek to be as Mary—to take literally and to ponder calmly what he has so often, and in such variety of ways, declared to us regarding his Appearing and Kingdom. We will hope in this manner to have something of Mary's better preparedness for what is coming on. We will gratify our love to our Lord by pouring over him our spikenard, by often thinking of, and speaking of, the day of his glory. We will try to cherish, as well as manifest, our faith by taking him at his word when he speaks of our rising and reigning with him a thousand years. And we will hope, besides, that as Mary got a special reward for holding fast

* Dr South, in a sermon on Acts ii. 24, remarks, "For aught appears, men will for ever square their *belief* to their *desires*, and their desires to their corruptions." "Nothing shall convince them but what first pleases them."

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faith in his coming death at a time when almost all others shrunk from the avowal, if not from the belief of it; so it may be, our gracious Lord will in the day of his Coming vouchsafe some special token, to be kept for ever and ever, to all who sit at his feet as Mary, and hear his word, and look for his Appearing, in a time when so many disciples refuse to give this part of his testimony a due place in their thoughts, and prayers, and heart.

Art. VI.—ISRAEL IN THE LATTER DAY.*

Our object is not to enter upon the question of Israel's future at length, but merely to advert to some scenes in that future, as set forth in a volume which we have already recommended to our readers, as containing the fullest and the ablest discussions of the various questions connected with the national restoration and conversion of Abraham's seed. The full title of the work we have given below. Our readers will find in it a clear, and in general satisfactory, exposition of all the many prophecies relating to Israel.

It is evident that Israel is now beginning once more to emerge out of their long obscurity. Events are bringing them, not merely before the eye of the Church, but before the eye of the world. It is not merely the Church's *faith*, but the world's unbelief, that is turning to them, with the recognition that the time for taking their place among the nations is at hand. The empire with which we are at war is that which contains the largest number of Jews of any single empire in the world. The shock which it is now receiving—the stone which is now descending on its crown of pride—the paralysis of its vigour and desiccation of its resources—these are likely to lead to great revolutions in Israel's history, if not to their exodus from Russian bondage. We do not believe that the "drying up of the Euphrates" is now receiving its fulfilment, or that Sebastopol is Armageddon; but certainly, if we were

* *The National Restoration and Conversion of the Twelve Tribes of Israel; or, Notes on some Prophecies believed to Relate to those Two Great Events; and intended to shew that the Conversion will take place after the Restoration; and that the occasion of it has been uniformly predicted. Collated with the Hebrew, and the works of most eminent Commentators; and containing some Remarks upon the Theory of Professor Lee.* By Walter Chamberlain, M.A., Perpetual Curate of the New Parish of St John, Little Bolton, Lancashire. London: Wertheim and Macintosh, 24 Paternoster Row. 1854.

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obliged to find out a fulfilment of this "drying up" in present events, we should say, that it was in Russia's humiliation, not in Turkey's downfall. We cannot see how the way of the kings of the East would be prepared by the latter; we can see how that would be effected by the former.

It is not, however, for the purpose of discussing this point that we recur to the volume cited, but in order to bring out the author's views on one special subject—the prophecy regarding Gog. To this point we shall chiefly confine ourselves, quoting largely from Mr Chamberlain, whose historical and chronological statements are very full and satisfactory. Since it is to Russia that God is at this time particularly directing our eye, it is well that we should inquire if he has revealed aught in his Volume concerning this remarkable empire. It is an empire fitted in many ways to be the birthplace of great events. It is an empire respecting which all men seem to have the presentiment that its future story is to be no common one. It rises up into such a vast and towering mountain, already casting its shadow over Europe. It has spread out its wings like some ravenous vulture,—fixing its beak on Turkey, its talons on Poland, on the one hand, and Circassia on the other,—and stretching its one wing over Asia and its other over Europe, as if to clutch both East and West,—taking possession of a subject world,—erecting its throne, not merely upon the prostrate liberties of the race, but upon the ruined thrones of kings.

We need hardly say that the reference, in what follows, is chiefly to the 38th and 39th chapters of Ezekiel.

We begin with the *names* of the nations or tribes which Ezekiel mentions. Our author thus disposes of them:—

"The proper names used by Ezekiel, are Gog, Magog, Meshech, Tubal, Persia, Ethiopia, Libya, Gomer, Togarmah, Sheba, Dedan, and Tarshish (chap. xxxviii. 3, 5, 6, 13). These names, referred to the Hebrew, as they should be, are Gog, Magog, Meshech, Tubal, *Paras*, *Cush*, *Phut*, Gomer, Togarmah, Sheba, Dedan, and Tarshish. It may be at once observed that there are two ways of reading verse 2—either according to the English version, 'Chief prince of Meshech and Tubal,' or 'Prince of Rosh, Meshech, and Tubal.' Thus the word רוֹשׁ, rendered in the authorised version *chief*, is added to the others as a proper name. The Hebrew, נְשִׂיא רוֹשׁ מֶשֶׁךְ וְתוּבָל; the Septuagint, *ἄρχοντα* Ῥῶς Μεσὸχ καὶ Θοβὲλ; Targum, רַבְרֵישׁ מֶשֶׁךְ וְתוּבָל; Vulgate, principem capitis Mosoch et Thubal; so Aquila and Jerome; but Symmachus and Theodotion, 'Principem, Rosh, Mosoch, and Thubal.'"—(Pp. 340, 341).

He then shews that Gog is the name given to the *leader* of the confederacy, while the *people* which he leads must be de-

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termined by examining the names of the tribes mentioned. This he proceeds to do; and, having quoted Gen. x. 2–5, to shew that the sons and grandsons of Japheth were the founders of the nations among "the isles of the Gentiles," he goes on to say—

"We read immediately after, at ver. 6, 7—'And the sons of Ham—Cush, Misraim, and Phut, and Canaan; and the sons of Cush—Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah—Sheba, and Dedan.' So that, of the other names to be investigated, we find Cush and Phut among the sons of Ham; and Sheba and Dedan (as sons of Raamah) among his grandsons. Only one name is wanting, Paras, which we shall be able to explain more easily than any other from Holy Scriptures yet to be quoted.

"It appears, then, that Gomer, Magog, Tubal, and Meshech are the heads of Gentile families descended from Japheth, and that 'Togarmah of the north quarters,' being a son of Gomer, might be considered as included in the name of his father; though, probably, Ezekiel mentions him thus separately, as having founded a nation by some characteristic distinguished from other descendants of Gomer. For all these we are to look among *the isles of the Gentiles.* Now it was observed, at p. 231, *supra,* that the word אִיִּים *isles,* as used by Moses and the prophets, means not merely *islands,* in the English sense of that word, but also and peculiarly the *coasts* of the sea, and even the *banks* of rivers, and sometimes also continents."—(P. 342.)

He next proceeds to inquire as to Magog. His remarks on this are satisfactory. A very short time may, perhaps, render them still more so, by bringing forward into historical prominence those very nations and regions that seem here referred to.

"The country of Magog is placed by ancient authority on the east and north-east of the Black Sea, and therefore comprehends a territory now forming a part of the Russian empire, viz., the provinces of the Don and Dnieper, reaching into Caucasus, the country of the Circassians and Cossacks. Magog was considered the progenitor of the Scythians, who occupied those countries, for Pliny says that Scythopolis (Bysan, or Bethsan, in the province of Samaria), and Hierapolis, which those Scythians took when they made their irruption into Syria, were afterwards called 'Magog.' Ptolemy also allows that the proper name of the city Hierapolis was 'Magog.' This fact is confirmed by Josephus, B. 1, chap. vi., s. 1, who says that the Scythians were called 'Magog' by the Greeks, and from that circumstance infers their lineal descent from Magog the son of Japheth. Bochart ('Phaleg., or Sacred Geography,' lib. 3, chap. xiii., p. 186), conjectures that the mountains of Caucasus derived their name from Gog, who was the first that settled on their stupendous range, or in the circumjacent countries. He says that the words Gog Chasan denote, in the neighbouring Oriental tongue, Gog's fort; and from Gog Chasan he infers that the Greeks formed Caucasus; and Michaelis was of opinion that Gog and Magog denoted the inhabitants of Independent Tartary, east of the Caspian Sea, an opinion perfectly reconcilable with their also peopling the banks of the Don, or the region on the opposite or western side of the same sea, an opinion also perfectly reconcilable with the historical fact, that the Tartars of the Golden Horn were once the masters of Muscovy, and that the people of that empire, at this day, embrace many of the Tartar race among them. The passage of Ezekiel before us (chap. xxxix. 3), seems to denote

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that the Scythians, the ancient inhabitants of those parts, are alluded to: 'I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand'—these people having been celebrated for the use of the bow; and the armour of their descendants in *the latter days* being described by the prophet through the medium of the weapons they used in his own times."—(Pp. 343, 344.)

His inquiries into "Meshech and Tubal" are no less satisfactory. But their length hinders quotation. We can only give one sentence, containing the results of the investigation:—

"In short, Gog, the chief prince of Meshech and Tubal, or the prince of Rosh, Meshech, and Tubal (whichever we choose to read), is the Russian empire in its length and breadth, and takes the lead, or chief part, in Ezekiel's predicted confederacy against restored Israel in the Holy Land. Should it hereafter prove that Russia's invasion of Syria is made by Caucasus, through Daghestan and Georgia, into Asia Minor, of which the first provinces reached are Pontus and Cappadocia, the Turkish Trebizond, &c.; the peculiar significance of prophesying of Gog as chief prince of Meshech and Tubal, whose first settlements were Georgia, Pontus, and Cappadocia, became singularly apparent; as well as Ezekiel's description of Gog's confederacy from the north parts; and perhaps Zechariah's (chap. ix. 1) burden-resting at *Damascus:* the direct northern route to Palestine being through Aleppo and Damascus. I wish no more weight to be attached to the cited authorities than properly belongs to them; but I do wish this singular and important *fact* to be felt and acknowledged, viz., that all the information which learned moderns—such as Bochart, Michaelis, &c. &c.—have been able to command respecting the settlements and descendants of Meshech and Tubal, point steadily Russia-ward. I say that is an incontrovertible *fact*, and deserves to have a fair weight attached to it; and also conversely, that what information we have respecting the origin of the Sarmatian or Slavonian people points backward through southern Russia, by Caucasus, into Pontus and Cappadocia, the first settlements of Meshech and Tubal."—(P. 348.)

With yet greater minuteness he proceeds to investigate the other nations confederate with Gog. He finds some of them in the East, and some of them in the West. He finds it is a European as well as an Asiatic confederacy,—'embracing almost all the nations of the East and West, save these three so specially excepted by the prophet, "Sheba, Dedan, and Tarshish, and all the young lions thereof" (see pp. 235 and 360). His inquiries as to Tarshish are specially interesting. The result of them is, that, as the real Tarshish has long since been utterly lost, it must signify a people not lineally descended from Tarshish the son of Javan, but embracing the national characteristics, viz., the seafaring, colonising, and mercantile features for which the sons of Tarshish were so noted in their day.

"Tarshish, *as a type,* is a *warlike* nation of *merchants:* Ezekiel marks this, 'The merchants of Tarshish, and all the *young lions* thereof;' the word כְּפִיר, in the Hebrew Scriptures, denoting not only warlike, but even fierce

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and cruel people; so that the peaceful merchants of Ezekiel's Tarshish, disapproving Gog's confederacy, will also be known as a people fierce and terrible in war. Therefore *a sixth*, and last, interpretation of Tarshish, *as a type*, is a people of merchants, powerful, and to be feared in war. 'Cum leonibus gentes bellicosas, et rapaces, Scriptura confert.' (Bochart's 'Hierozoicon,' vol. ii., p. 88; also, *ibid.* p. 4, on כְּפִיר *a young lion able to seize his own prey.*) I would go further upon this peculiar expression, 'all the young *lions* thereof,' only that I fear to do so. Let me merely say that *national heraldic* ensigns are not unnoticed by the prophets of God, nor, perhaps, even by the Saviour himself. (See Jerem. xlvi. 16—'The oppressing sword;' חֶרֶב הַיּוֹנָה *sword of the dove*, the dove being the heraldic emblem of Assyria; as the *eagle* of the Roman power alluded to by our Saviour in Matt. xxiv. 28, and Luke xvii. 37—'There will the *eagles* be gathered together.' See also Faber's 'Sac. Cal. Proph.' vol. i., p. 175.)

"Thus, then, we have traced, and, I believe, fairly and truthfully traced, six various interpretations of the prophetical, or typical Tarshish; and the sum of them is this:—Tarshish, in Ezek. xxxviii. 13, means, The most renowned maritime, colonising, commercial, warlike people of the latter days, celebrated for manufactures both in metals and fabrics for clothing, and eminently engrossing the commerce of the west and east of the world, descended from Japheth, and residing in the islands of the west—in Europe. Tarshish, we say, as used by Ezekiel, is a type, and this is the meaning of it; and the more clearly so that Tarshish, by lineal descent as a son of Javan, cannot be traced in any people, or part of a people, in these days. 'The country, therefore, to which the prophet calls is characterised as one which, in the days of the completion of this prophecy, should be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world with expedition and security, and in the habit of affording protection to their friends and allies' (Horsley's xviii. Isa. p. 145). And Faber, vol. ii. p. 65:—'I know not who can be meant here except the great maritime nation of faithful worshippers which had so vigorously opposed the tyranny of Antichrist.' This Tarshish being such a nation of the west, the Holy Spirit has caused Ezekiel to join, for some reason not necessarily apparent, with the people of Sheba and Dedan inhabiting southern Arabia, in disapproving of Gog's confederacy against Israel. In that confederacy. all the nations of Europe were included, unless some exception could be proved; Russia, in Meshech and Tubal; Germany, France, and England, the great German and Celtic tribes, in Gomer and his bands; but an exception is proved; it is of the greatest maritime, colonising, mercantile, manufacturing people of Europe, merchants by very birth and history, but terrible in war; let the history of modern Europe point out to the reader the exception intended. The commanders of the sea, both in the old and new world, are one people, but recently divided. This is that typical Tarshish of which not only has Ezekiel said that it shall discountenance and condemn Gog's confederacy of European and Asiatic powers against restored Israel, although perhaps not permitted, in God's providence, actually to resist it; but of which, also, Isaiah, foretelling the restoration of Israel, had declared, long before Ezekiel's time, that it should actively, with honour, assist in it; that it should be faithfully engaged on the side of the Most High in opposition to the designs and armies of Antichrist. "Surely," says he, speaking of the glorious day when the Jewish Church, or nation, is restored to her land and the favour of her God,—"surely the isles shall wait for me, and the ships of Tarshish *first*, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, for he hath glorified thee" (Isa. lx. 9). And if the union of such people as Sheba and Dedan on this occasion seem to the reader a strange conclusion to extract from Ezek. xxxviii. 13, let

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him observe that Isaiah foretels this very same extraordinary alliance in regard to Israel's restoration. Not only do Sheba and Dedan join with Tarshish in condemning Gog's confederacy, according to Ezekiel, but they too, like Tarshish, are honourably distinguished in actively accelerating their restoration according to Isaiah:—'The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory' (Isa. lx. 6, 7); a passage which represents Midian, and Ephah his son, and Sheba, son of Raamah, viz., the Arabian Cushite; and Kedar and Nebaioth, viz., the sons of Ishmael (Gen. xxv. 13); a passage, in short, which represents *the inhabitants of the peninsula of Arabia* as co-operating with Tarshish in accelerating and assisting in Israel's restoration, precisely according to Ezekiel's prediction, as above explained."—(Pp. 376-378.)

Such is the author's attempt to identify the nations and tribes spoken of by Ezekiel. It is ably done, and with great success. Greater condensation would have given his statements and arguments more point and force (for in some parts he is diffuse); but still the different questions are well argued, and the various historical conclusions well supported.

We must now turn back to a previous chapter in which Mr Chamberlain has taken up the subject in its *prophetical* aspect, though here we must be briefer than we could have wished.

Israel is predicted as restored to their own land. There they rest, thinking themselves secure, even in their unwalled villages. They are still unconverted, and know not Messiah, neither do they regard God's purposes concerning themselves. Here, in their ancient land, they sit down and prosper. Having returned in the possession of immense wealth,—loaded with Gentile gold, as in the day they went out of Egypt,—increasing that wealth, and giving promise of rising up into a mighty nation,—they become the object of envy to the Gentile nations of the East and West. The covetous rapacity of Asia and Europe is sharpened against them. An immense confederacy is formed against them in their defencelessness. Thus Mr Chamberlain states it:—

"Thus far it is plain that Ezekiel foretells that, at some time after his own, certain powers of the north would confederate in war against the sons of Jacob within their own land; that they would succeed so far as to obtain complete possession of it, its open country, and its coasts; that certain other people would disapprove and condemn (perhaps be willing to oppose) this oppression of a people represented by the prophet as exposed and helpless in their unwalled villages, though the prophet does not say that they will actually interfere; that after such entire possession of the Holy Land, and consequent subjugation of the people, this armed confederacy would be visited with a simul-

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taneous and complete destruction all through the land of Israel and its coasts; and that one particular neighbourhood, viz., the valley along the east side of Lake Tiberias, would be distinguished as one chief scene of that destruction; that such valley would afterwards be called Hamon Gog, and either a new city be built there, called Hamonah, because the masses slain of Gog's army will be buried there (which I understand by it), or else Tiberias, on the opposite of the lake, or Jerusalem, will receive that name; that this destruction of the northern army will be effected by the employment of secondary causes, as storm, pestilence, and internal discord, but so simultaneously in various and distant parts, and so entirely, that those causes secondary will be undoubtingly referred to the immediate intervention of the Almighty (chap. xxxviii. 18–20); and that, moreover, other prophets had already foretold the same events."—(P. 241.)

Gog, with all his confederates, is permitted to come up and overflow the land. But the triumph of the wicked is short. God smites the invader as he smote Sennacherib. His destruction is to take place simultaneously throughout the land, while there is one part of it which shall be distinguished above the rest by the extent and completeness of the ruin.

"He says, also, this destruction will be along the coasts; for 'I will send a fire on Magog, and among them that dwell carelessly in *the isles*—הָאִיִּים—and they shall know that I am the Lord' (chap. xxxix. 6). The word translated *carelessly* means here the state of those either unexpectant of danger, or confident in their own strength; and that rendered *isles* is well known to have been used by the Hebrews, not so much to signify *islands*, in the strict English sense of that word, but rather the coasts as bordered by the sea, and particularly the coasts of the Mediterranean, and sometimes even the banks of rivers. This will be carefully explained in chap. viii., *infra.* Ezekiel, therefore, says that, whereas the destruction of Gog and his army will take place *all through the land*, and they will fall 'upon the open fields' (chap. xxxix. 5); they, also, of the same confederacy, who are at that time dwelling either unexpectant of danger, or reposing trustfully in their own strength, upon the coasts of Palestine, will also be involved in a simultaneous destruction. But while he describes others as falling upon the mountains, 'every man's sword against his brother,' he particularises those along the coast as perishing *by fire;* which, taken figuratively, means, peculiar providential interposition, but does admit of a very literal explanation—'I will send a fire upon Magog, and upon them that dwell carelessly on the coasts.' Nothing can be more natural; a mighty host, invading Palestine from the north, leaves some of the confederacy to occupy the strongholds of the seacoast, while the rest advance to the interior to realise the occupation of the country, and its *material* advantages, for they have come 'to take a spoil and to take a prey,' against a people that 'have gotten cattle and goods,' that 'dwell in the midst of the land' (chap. xxxviii. 12)."—Pp. 231, 232.

One particular locality is to be marked above all the rest as the centre of the terrible ruin. To this the author calls our attention in the following passage:—

"This place is carefully defined:—'And it shall come to pass in that day, that I will give unto Gog a place of graves in Israel, the valley of the passengers *on the east of the sea;* and it shall stop the noses of the passengers;

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and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamon-Gog' (chap. xxxix. 11). 'And also the name of the city shall be Hamonah' (ver. 16). Says Drusius—' קדמת הים ἐξ ἀνατολῆς τῆς θαλάσσης, ab Oriente maris. Hieron. Juxtà Ebraicum, vallem viatorum ad orientem maris. (Gen. ii. 8.) מקדם LXX. κατ' ἀνατολὰς ad Orientem' ('Critici Sacri'). It appears that the chief destruction of Gog's army will take place in a valley on the east side of some sea, through which valley there will be at that time a road for travellers through Palestine; *at that time* a road, because passengers are represented as suffering from the stench caused by the immense destruction predicted. Now, the expression, 'valley of the passengers on the *east* of the sea,' implies that the same sea is passable on the west, so that the sea spoken of is an inland sea or lake, of which seas there are but two in the Holy Land, viz., the Dead Sea and the Lake of Gennesareth, or Tiberias; and Gog and his multitude being already described as coming from the north of Babylonia, it seems a reasonable inference that the inland sea referred to by Ezekiel is the more northern of these two, which lies on the way to Jerusalem out of Syria, the Lake of Tiberias, or Sea of Galilee. Accordingly, Grotius:—'Ad orientem lacûs Gennesareth, ut benè interpretatur Chaldæus' ('Crit. Sac.'). 'Either the Salt Sea, or Sea of Tiberias, a valley through which there *was* great passing and repassing of travellers between Egypt and Chaldæa' (M. Henry). And Lowth:—'The sea of Gennesareth (*i.e.* Tiberias), as the Chaldee paraphrast explains it. In the Hebrew language all lakes are called by the name of seas. The same is called the Eastern Sea (Gen. xlvii. 18), to distinguish it from the Mediterranean, called the Great Sea westward (Josh. xxiii. 4). The valley near the sea, or lake, is called 'the valley of the passengers,' because there *was* a great road by which the merchants and traders from Syria and other eastern countries went into Egypt.' It is to be noticed that neither of these commentators remarks the fact that, not only there *was*, in Ezekiel's time, but also *will be*, when the prophecy is fulfilled, this road for passengers on the east of the sea, for passengers are described as suffering from the stench of Gog's destruction."—(Pp. 232, 233.)

"However, in a valley eastward of Lake Tiberias, known as a passenger's highway, the prophet assures us that one chief division of an army, which has so far successfully invaded the land of Israel from the north, obtained possession of all Palestine, and seized its coasts; in that valley, he says, such chief division of such army will be marvellously destroyed. That valley will afterwards be called Hamon-Gog, and a city be built there, or else Tiberias be called Hamonah. (Some take this as another name for Jerusalem, but it matters not.) This destruction at Tiberias, it should be noted, is merely one part of the whole destruction; another (as we have to shew) will take place in the immediate eastern suburb of Jerusalem, and a third, probably, to the west of that city at Megiddo, or Armageddon. This threefold amazing destruction of Gog's army, we shall elsewhere prove to be coincident with, and *caused* by, a certain epiphany of Messiah-Jesus, which we have otherwise termed the manifestation of the Branch, or the inauguration of the King; and, in connexion with that at Tiberias, it is curious to note that the most generally received opinion of the Jews is (from the Talmud) that Messiah is to appear from the Lake of Tiberias. (Burckhardt.)"—P. 334.

In connexion with Gog's invasion, the author places the assault of the "sons of Greece," mentioned in Zechariah. And, while we do not ourselves feel quite sure of this, we yet give the passage that our readers may consider it.

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"I shall now assign reasons for believing that the warfare of the sons of Zion against 'thy sons, O Greece,' describes only in another way Gog's military confederacy against Israel, after his coming restoration, as previously predicted by Ezekiel. It will be remembered that,

"*First*, The time of Gog's confederacy being fixed by Ezekiel for 'the latter days,' it was distinctly proved, in chap. v., that, in Holy Scripture, the phrase 'latter days,' 'last days,' and others similar, invariably denotes the days of Messiah, viz., the Christian era, and that, therefore, Gog's confederacy, never having yet taken place in those days, remains still to be accomplished. *Second*, It was proved in chap. vi. that, this confederacy taking place against Israel within the Holy Land, in times yet to come, a future restoration of that people must of necessity previously take place, for that Ezekiel distinctly describes the people as having overspread the land, and being, at the time of Gog's invasion, in peaceful occupation alike of 'unwalled villages' and towns, having 'gotten cattle and much goods;' and that this restoration implied by Ezekiel embraced all the house of Israel, *i.e.*, a fair representation of *all* the people, of *both* houses. *Third*, That the deliverance of Israel from this mighty coalition of their enemies was to be of so extraordinary a character that, although second causes, such as pestilence, and internal discord among the confederates, were brought into operation, still the hand of the Almighty Power, marvellously interposed for Israel's deliverance, would be recognised beyond the possibility of contradiction; that, in fact, the overthrow of the combined army would be so sudden, simultaneous, general, and complete, all through the Holy Land, that all, both Jews and Gentile assailants, will be constrained to acknowledge that the Lord's hand alone effected it. *Fourth*, It was also shewn that Ezekiel states Gog's overthrow will be the *immediate cause* of Israel's conversion to Christianity, for that he distinctly says, 'The house of Israel shall know that he is the Lord their God, *from that day and forward*,' an expression which was proved, like all other similar expressions, when applied to Christian times, and *connected with the teaching of the Holy Spirit*, to mean of necessity *conversion to Christianity;* while we also proved that 'from that day and forward' was a biblical phrase, of whose meaning other passages, then considered, left us no room to doubt."—(Pp. 319, 320.)

Further, he remarks with much force on this same point:—

"*First*, We proved distinctly that Zechariah's prophecy looks for fulfilment to these latter days of Christianity; when the eyes of mankind at large, viz., the Gentile nations, shall be, as they can be only, towards God in *Christ;* when the land of Philistia has become utterly desolate, and Askelon, like its other cities, completely uninhabited, which was not the case (as we shewed) until the year 1270 of the Christian era; when Israel should contend triumphantly against his enemies, which he has never yet done; when the land of Israel should be purged of all oppressors, and means of oppression, which has never yet been the case, nor will be until Gog's fatal overthrow; when Ephriam and Judah shall be united into one body, as they never have been yet; when the governing power should be Judah's, which it was not in Maccabean times; by all these, and other types bearing more peculiarly against the Maccabees, we proved that Zechariah's prophecy belongs to the latter days of Christianity, and, like Ezekiel's, has yet to be fulfilled. *Second*, We also shewed that, according to Zechariah, as well as Ezekiel, actual warfare was as characteristic of this prophecy, to take place against Israel, in the Holy Land; that in such warfare both Judah and Ephraim, viz., people of both houses, would be engaged; and that, therefore, as with respect to Ezekiel's, so with Zechariah's prophecy, a partial, but real restoration of *both houses* will have taken place, before it can possibly be fulfilled. *Third*, We also proved that, according to Zechariah, as before by Ezekiel, the deliverance of Israel

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from this warfare, in which they are yet to be engaged, would be of so extraordinary a kind that all men would be compelled to acknowledge it the especial work of God. We shewed that this was insisted on all through the chapters:—'The Lord shall be seen over them;' 'They shall fight, because the Lord is with them;' 'The Lord will deliver his people;' 'The Lord shall devour and subdue the sling-stones;'—from all which we concluded it was manifest that Israel's deliverance is, in Zechariah, as well as Ezekiel, declared to arise from immediate interposition of the Almighty.

"Thus *three* of the four characteristics of Ezekiel's prophecy are exactly paralleled by corresponding predictions in Zechariah's, viz., 1. The time, as that of Christianity; 2. The previous partial restoration of people of *both houses;* 3. Warfare in the Holy Land, after such restoration, successful only through interposition of God. We are consequently compelled to believe that the two prophecies are different accounts of the same יום, or series of events; or, otherwise, that similar extraordinary occurrences have *yet* to happen in the Holy Land, against restored Israel, *more than once* in these last days—a supposition which appears sufficiently gratuitous, or something worse; but which supposition, I shall now proceed to shew, is entirely excluded by Zechariah, who distinctly declares that the routing of 'thy sons, O Greece,' shall be, like Gog's overthrow, the immediate cause of Israel's conversion to Christianity. So that, according to Ezekiel and Zechariah, the overthrow of Gog and the discomfiture of Greece, are to produce exactly the same effect upon restored Israel."—(Pp. 320, 321.)

We must now leave the volume. We wish the author had condensed it. None of its value would have been lost, while its readableness would have been greatly increased. The following brief passage, as to the return of the shechinah, will make a suitable conclusion to our quotations:—

"Isaiah, beginning his second chapter with a prediction of the Christian Church in the last days, follows it up with a declaration of the then future destruction of Jerusalem, both predictions conceived in language applicable, in all probability, to events yet to come; and, he closes the whole with a description of gathered and reconciled Israel, under conditions to be justly illustrated by nothing less than the visible and undoubted presence of Jehovah with his people in the wilderness, and afterwards in Canaan. The cloudy pillar, and the flaming fire, which gave place to the shechinah at Shiloh and Jerusalem, that same glorious evidence of the abiding presence and favour of the Most High among his people Israel, typifies at least, perhaps literally denotes, some future symbol of his abiding presence and favour among them when gathered together and restored to Palestine in these last days. We may anticipate some certain, and perhaps some visible and abiding proof of his presence at Jerusalem among the restored and converted tribes of Jacob, *after* the incarnate epiphany of the Son of man, by which that conversion will be produced."—(P. 121.)

Yes; all the glory that Israel ever witnessed in her brightest age shall then rest above her and compass her about. She shall be the nation of nations; her metropolis shall be the city of cities; and the glory which shall overshadow her will be a glory whose holy brilliancy shall attract every eye—a glory in whose light shall be read afar off the inscription on her gates, "Jehovah Shammah, the Lord is there."

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Notes on Scripture.

Genesis i.

The following outline may help to shew the analogy which subsists between the work of creation in the six days, or periods, mentioned in Gen. i., and the work of the new creation, or history of God's purpose in redemption, during the six millenia that have now nearly elapsed since the fall, and placed in parallel columns, thus:—

First Day.—*Light* (but no sun as yet) and *darkness*.	First Thousand Years.—History of the world—*revelation* of purposes of mercy in general promises, types, prophecy, and symbols, but nothing said of time, place, or circumstances of fulfilments (Adam to Enoch).
Second Day. — *Separation* of waters by firmament.	Second Millennium. — Elections, judgments, covenant blessing and cursing, seen in family of Noah, and dispersion of Babel (Methuselah to Abram).
Third Day. — *Consolidation* of earth, and creation of grass, herbs, and trees.	Third Millennium.—Bringing out of God's order in house, nation, kingdom, organization, classification, beauty, and blessing, symbolised by vegetable life in every form (Abram to the death of David).
Fourth Day. — *Concentration* of light in ordinances (Jer. xxxiii. 25); *rule* of day and of night.	Fourth Millennium. — David's Son on David's throne—perfect development of coming kingdom given in words of prophets from Isaiah to John Baptist (Solomon to incarnation of Son of God).
Fifth Day.—*Regeneration*, new forms of life, fishes and fowls produced from *waters*.	Fifth Millennium. — Born of water and of the Spirit—dove emblem of the Holy Ghost—net cast into the sea—fishers of men (incarnation to middle ages, end of 10th century, when crocodiles and monsters of the deep and birds of prey and night abounded).
Sixth Day. — Animals produced *from earth*, both wild and tame, and, finally, *man* set as head over all.	Sixth Millennium (from middle ages till now).—New forms of life manifest, but few good abiding—many evils—fleshly power, divisions, apostasy, violence—only hope of deliverance of suffering creation from sin and its wages being the coming of Man from heaven,—the clearing

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of the ground requires much time—testimony and translation of the Church — reign and destruction of Antichrist—recall and cleansing of the Jews, and witness to the Gentiles, and their obedience to word of everlasting gospel (for all must be done ere *rest* can begin), may well fill up the remaining fragments of the sixth millennium (11th century to coming of Lord; last days, evil days, and to be *shortened*).

And then comes the kingdom, the glory, the joy of the Lord, and of all his redeemed, and the blessedness of all creation. The truth or grand reality of which, that *fact*, the bringing forth of the man and his wife as the head of the visible creation, is symbolic of the bringing in (the second time) the Son of God in the character of Lord of all, second Adam, manifested image of God, together with the Church, his bride, whom he makes fellow-heir of all his glory; whereupon follows the *rest* that remaineth (Heb. iv. 9), which is the counterpart of the seventh day of gladness, and glory, and rejoicing of all creation,—not of the Jewish Sabbath, which was part of the bondage of the law (Gal. iii. 9). The creation rest was Adam's *first* day of the week,—the *first* morning he saw the sun rise. The seventh day's rest prescribed by the Jews was a *change* in the day, and a special gift to them (Ezek. xx. 12), and a cause of surprise when introduced (Exod. xvi.), a *memorial* of their deliverance from Egypt (Deut. v. 15), as well as of the creation rest. But when Christ had come, and had magnified the law, and made it honourable, the seventh day of the week was spent by him in the grave, and the *first* day of the week was, by his resurrection (the true sunrise), restored to its primitive meaning and use, as God's day, the Lord's day, the Feast day, the Day of holy worship, and joy, and gladness.

NOTES ON THE PSALMS.

Psalm CXIII.

The Jews have handed down the tradition, that this Psalm, and those that follow on to the 118th, were all sung at the passover; and they are denominated "*The Great Hallel.*" This tradition shews, at all events, that the ancient Jews perceived in these six psalms some link of close connexion. They all sing of God the Redeemer, in some aspect of his redeeming character; and this being so, while they suited the paschal feast, we can see how appropriate they would be in the lips of the Redeemer in his upper room.* Thus,—

* The term used is (Matt. xxvi. 30, &c.) *ὑμνησαντες*, the word used in Heb. ii. 12; and by the Sept. for הוֹדָה and הִלֵּל occasionally.

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In Psa. cxiii., he sang praise to Him who redeems from the lowest depth.

In Psa. cxiv., he sang praise to Him who once redeemed Israel, and shall redeem Israel again.

In Psa. cxv., he uttered a song—over earth's fallen idols—to Him who blesses Israel and the world.

In Psa. cxvi., he sang his resurrection song of thanksgiving by anticipation.

In Psa. cxvii., he led the song of praise for the great congregation.

In Psa. cxviii. (just before leaving the upper room to go to Gethsemane), he poured forth the story of his suffering, conflict, triumph, and glorification.

The 113th Psalm begins with a twice repeated invitation to all God's servants to join in praise. It is sometimes true, that for the soul, "solitude is best society;" but in the matter of praise, the reverse may be oftenest held. The society of kindred souls is the best help to each individual soul; every voice in the great multitude touches the fibres of yonder sweet singer, as the wind does the Æolian harp. Hence it is that so many psalms begin with "*Hallelujah!*" calling on others all around to praise—not that the "harper harping with his harp" means to delegate this blessed duty to others, but he seeks to tune his own soul by hearing their voices ascend. The warmth of their hearts fires his own.

The persons invited (ver. 1), to praise, are "Jehovah's servants;" all those, as Nehemiah i. 10, expands the words, whom he has redeemed. The *time* (ver. 2), for praise is specially "*henceforth*," from the date of this redemption. The *place* (ver. 3, 4) where it is to be celebrated is all the earth, not Israel's land alone; for all nations are to hear what Jehovah has done on the theatre of that land. The *object* of praise (ver. 5), is Jehovah, He to whom they sang at the Red Sea, "*Who is like unto thee?*" (Exod. xv. 11.)

"*Who is like to Jehovah our God?*
He who is exalted high, as to his dwelling (ὁ ἐν ὑψηλοις κατοικῶν),
He who stoopeth low, as to his beholding! (τὰ ταιπέινα ἐφορῶν.—Sept.)
In heaven, and in earth! (ver. 5, 6.)

Then follows the special subject of celebration (ver. 7, 8, 9)—what He does for the fallen. Hannah's song in 1 Sam. ii. 5, 6, 7, 8, seems kept in view, as well as God's own words to David, 2 Sam. vii. 8, 9, all to furnish suitable language to express redemption-acts. And the long "barren woman" of ver. 9, while it reminds us of Sarah, Rebecca, Rachel, Manoah's wife, Elizabeth, who all in the end were filled with joy, may point to the same period of the world's history for its full and final illustration, as does Isaiah liv. 1. Indeed, some suppose Isaiah expressly alludes to this Psalm as receiving its fulfilment to the full when Messiah's work of suffering (Isa. liii.), issues in illimitable blessing to Israel and the world. The redemption celebrated includes glory as well as grace; for we have "princes" (ver. 8), spoken of,

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parallel to Hannah's "*throne of glory*" (2 Sam. ii. 8). Whether we look upon the speaker *as Christ* praising the Father, or as the *Church* of Christ, and every member of Christ, praising the Father because of Christ, the theme cannot be mistaken. It is

Praise to Him who redeems from the lowest depth.

Psalm CXIV.

Every tear dropt on the golden altar would appear golden, because the gold shone through; and common things presented in sanctuary-vessels would become sacred. So it is with the events of history referred to in these songs of Zion. Even if they were not wondrous in themselves, still they could not fail to be felt as unlike all other events, because so exquisitely celebrated on the harp of Israel.

This psalm sings of the past, and of the future too. The *past* extends from ver. 1 to ver. 6, the time

"*When Israel, of the Lord beloved,*
Out of the land of bondage came."

When we find in ver. 1, as in Psa. lxxxi. 5, Egypt spoken of as a land where the people were of a "*strange tongue*," it seems likely that the reference is to their being a people who could not *speak of God*, as Israel could; even as Zeph. iii. 9 tells of the "*pure lip*" that calls on the name of the Lord. In ver. 2, "Judah" (Sept. Ἰουδαία) is followed by a feminine verb, both to shew that it was not the land, but the people, and also to remind us of their helplessness at that time. It is, *q. d.*, the "*daughter* of my people." And in the same verse, we hear of "His sanctuary," as in Psa. lxxxvii. 1, without naming the person, because the heart is full of him. God dwelt in the camp, making the hearts of the people his "holy place," and taking the tribes as his kingdom; and the Red Sea and Sinai testified of his presence.

There is a future time when the like shall occur again, and the question be again asked, "*What aileth thee, O sea, that thou fleest?*" For (ver. 7, 8) the closing verses seem to be parallel to Haggai ii. 6, and Heb. xii. 26, when *all the earth* shall be moved at the presence of Him whose presence so affected Sinai, and the Red Sea, and Jordan. As Barclay paraphrases the verse,

"*He comes the world anew to range,*
And all the face of nature change;
Messiah comes! the Lord our King;
Let all the earth before him sing."

Augustin also—"Illa quoque miracula, cum in illo populo fierent, præsentia quidem, sed non sine futurorum significatione, gerebantur." And Dr Allix says—"'Tis a meditation upon the coming out of Egypt, and upon the several miracles which changed the order of nature; from whence the sacred author lifted up the minds of his people to the thoughts of their redemption, when the Messiah, appearing for their

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deliverance, will cause the same changes in the world." See Micah vii. 15–17. And on that day they shall come forth from the crushing dominion of a power that has trod Jerusalem under foot, "whose tongue thou shalt not understand" (Deut. xxviii. 49).

Whether in the lips of Jesus at the passover table in the upper room, when using this as part of the great Hallel, or in the lips of any of his members, the song is one of

Praise to Him who has redeemed, and will again redeem, his Israel.

Psalm CXV.

Our God gives liberally; and withal he gives as none other gives,
"With his good upbraiding none."

It is this divine peculiarity in his giving that ought more than all else to induce us to hasten to his throne with our thanks and adoring praise. His "*mercy and truth*" (ver. 1) are the Jachin and Boaz of the redemption-scheme; his grace, or love, or *mercy*, prompting the gift of his Son, and his *truth*, or adherence to every word he ever spoke, to every law he ever gave, to every attribute of his character, are the reigning manifestations of his name in the scheme. In giving praise, therefore, should not his redeemed continually refer to "*mercy and truth*"—to "grace and truth that came by Jesus Christ?" It is thus we give him "glory in the highest."

But contrast Jehovah with any other god. Take up Moses' brief description in Deut. iv. 28, and expand it as is done here. Idols of gold and silver, they have a *mouth*, but give no counsel to their worshippers; *eyes*, but see not the devotions nor the wants of those who serve them; *ears*, but hear not their cries of distress or songs of praise; *nostrils*, but smell not the fragrant incense presented to their images; *hands*, but the thunderbolt which they seem to hold (as Jupiter Tonans in after days), is a *brutum fulmen*, they cannot launch it; *feet*, but they cannot move to help the fallen. Ah! they cannot so much as whisper one syllable of response, or even mutter in their throat!

Happy Israel! trust in Jehovah—

"*For to all such an aid he is,*
A buckler and defence" (Oldest version).

"*Their* help" means "the help of those who do so." Some understand it as if a chorus uttered these words in reply. In either way the sense is clear. Israel at large! house of Aaron! all fearers of God! trust him alone; for all of you can say ver. 12, 13.

In ver. 14, 15, the latter-day blessing of Israel is referred to. Their God whom they praised pronounces blessing, a creation-like blessing (Gen. i. 28), upon them, by the mouth of his High Priest, we may suppose; and, in that case, how appropriately uttered by the Lord Jesus on the night he was betrayed, while using these words at the passover table:

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"*May Jehovah add to you* (Deut. i. 11),
To you and to your children!
May you be blessed of Jehovah,
Maker of heaven and earth!"

It is like Melchizedec blessing Abraham in the name of the Most High God, "possessor of heaven and earth." They who receive the blessing respond in the closing words—

"*As to the heavens—the heavens belong to Jehovah!*
And it is he that giveth earth to the children of men!"

Ay, and it is he who will give earth, in its renovated beauty, to the children of men. To him we owe all things. Should he not be praised—praised on his own earth?

"*It is they that are not dead who will praise Jehovah,*
And not those that go down to silence (Isa. xxvi. 14):
And as for us, let us bless Jehovah (וַאֲנַחְנוּ נְבָרֵךְ)
From henceforth and for ever!"
Hallelujah!

What a fervent act of praise!—a song, in defiance of idols, to

The praise of Jehovah, the sovereign source of blessings manifold to all that fear his name.

Psalm CXVI.

If the greatest wonder that eye shall ever see, ear ever hear, and the heart of man and angel ever conceive, is the sacrifice of God manifest in the flesh, "*Deity expended upon human weal!*" it need not seem strange to us that the harp of Zion returns again and again and again to this theme. This is the theme before us here, for this psalm is Christ's resurrection-song, sung by his own lips in the upper room at the passover, in anticipation of the darkness of Gethsemane and Calvary passing away into glory.

Paul, in 2 Cor. iv. 13, 14, furnishes the key-note—"We having the same spirit of faith, according as it is written, *I believed, and therefore have I spoken* (Psa. cxvi. 17), we also believe, and therefore speak." We, says Paul, go on with our testimony as Jesus did, believing, as he did, that the Father will raise us up at last in glory, though at present we "bear about with us the dying" (*την νεκρωσιν*, the הַמּוּתָה of Psa. xvi. 15) "of the Lord Jesus."

It has been noticed by Hengstenberg (who beautifully speaks of the speaker here as uttering "thanksgiving *with the tear in his eye*"), that there is a resemblance to the tone of this psalm in Hezekiah's writing, when he had been sick, and was recovered of his sickness (Isa. xxxviii.) It may be that Hezekiah's case was meant to furnish a living type of the Saviour in some details; but our Lord is the true

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Hezekiah, who alone can appropriate all that is written here, having passed through sorer pangs, and gotten a more real resurrection, than Hezekiah could celebrate when he went up, on the third day, to the house of the Lord.

It is Christ only who can say, in the full sense of the word, the very first syllable of the psalm,

"*I love!*" (אָהַבְתִּי, like ἕστηκα, Rev. iii. 17. "I have so done, and do so still").

It is as if he pointed to Deut. vi. 5—וְאָהַבְתָּ אֵת יְהוָה, "Thou shalt love the Lord," exclaiming, "I have done so, and ever will!" And then, as the *proof* of this love (not as the *cause*, comp. Luke vii. 47), he adds, "For see, the Lord has testified to my love by hearing my prayers." Yes; those tears and strong cries, to which reference is made, Heb. v. 7, were proofs of his love to the Father; and the Father's hearing and helping was proof of his love to the Son.

"*And I will call so long as I live.*"

Literally, "during my days," בְיָמַי, as in 2 Kings xx. 19, Isa. xxxix. 8 (Hengst.). Is there not an implied reference to his intercession? and does not the phrase remind us of Rom. v. 18, "saved by his life," and of Heb. vii. 16? But let us advance.

Israel might use these words at their paschal table, reckoning Egyptian sorrows as a kind of tomb, and recalling the flight from Egypt, and the passage through the Red Sea, when all human help had failed. It was like a resurrection—a passage up from the grave. Still, all was but an imperfect shadow of God's Israel, his beloved Son. The world was his Egypt, his place of bondage, his scene of suffering; and, on the night he left this Egypt's tasks and bricks for ever, all help of man failed him—not even a disciple offered him sympathy. It was he, therefore—it was he alone—who could so truly sing, as ver. 11,

"*I said in my haste*" (*i.e.*, while hastening from Egypt, like Israel on the passover night),
"*All men are liars;*"

for the term is altogether a passover-night one, חָפְזִי. It is not trepidation of mind, it is not irritation, it is not alarm, it is not tumult of soul, that the term indicates; but it is *the flight* or *hasty escape* of Israel on that memorable night. See this discussed in Psa. xxxi. 22. The old metre version of Tate and Brady is right—

"For *in my flight* all hopes of aid
From faithless man were lost."

And so the Targum has במערקי, "in my fleeing." Bishop Patrick and some others have noticed this to be the true sense.*

The scope and plan of the psalm needs little comment. The Saviour begins (ver. 1–4) with the Lord and his benefits; then (ver. 5, 6)

* Horsley gives "in ecstasy of despair," quite as far from the true meaning as is Barclay's "agony to fulfil the law."

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celebrates some attractive features of his character; and next, returns to a fuller outpouring of the history of his suffering and deliverance (ver. 7–11), the burden of which is, that the Lord permitted not the enemy to triumph over him in the awful hour of his tremendous woe. He then seems to reveal to us some of the thoughts that upheld him—some of "the joy set before him" that enabled him to endure. They were such as these—paraphrasing the words a little—

"*I shall yet walk before Jehovah*
In the lands (בְּאַרְצוֹת) *of the living*" (*i.e.*, the regions of glory, not the abodes of the dead).
"*I have full confidence! That is the reason I have often declared my resurrection.*"

Not that I had no temptations to the contrary. I was more afflicted than other men.

"*I* (אֲנִי) *was greatly afflicted.*"

Yes; and forsaken too, so that

"*I said, in my hastening away,*
All men are liars."

All that is man disappoints expectation (ver. 8); כֹּזֵב, as in Jer. xv. 18. But now, taking up the *drink-offering* cup, and pouring it on the altar as a thanksgiving-token * (ver. 12, to the end), he looks up to the Lord, and expresses his entire satisfaction in him, uttering thanks, praise, blessing, vows, while looking forward to the blessed results of all, in a people freed and gathered into glory; for this is contained in the oft-repeated words, (equivalent to "our gathering together in him"),

"*In the presence of all his people.*"

This is twice declared (ver. 14 and 18), the first time in peculiar language—

"*I will pay my vows to the Lord,*
In presence of, yea! (נָא) *all his people;*
Precious (*are they*) *in the sight of the Lord;*
Even the death which belongs to his saints" (הַמָּוְתָה לַחֲסִידָיו).

This last line of the verse is quite peculiar. The word for death is peculiar, corresponding, as we noticed before, to the Greek νεκρωσις (like תְּמוּתָה in Psalm lxxix. 11), while it cannot be construed with יָקָר, "precious," because of the gender. We may, therefore, connect the "*precious*" with "*his people*" (as we find in Psa. lxxii. 14, Isa. xliii. 4), and, supplying the predicate of the former clause, may understand this peculiar clause as a declaration

* Hengstenberg maintains that commentators have no ground at all for saying that there was a *cup of thanksgiving* at the passover supper. Mede has suggested the allusion to the drink-offering.

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that even such suffering, such death-like pangs, are no proof that Jehovah has forgotten his people—"even their death-like suffering is precious in his eyes." There is, however, a simpler way of overcoming the difficulty. It is to take יָקָר as the noun (neglecting the masoretic pointing), and punctuate it as יְקָר, "price, honour, glory," as in Job xxviii. 10, Dan. vii. 14. We might then render the verse—

> "*A precious thing*" (Job xxviii. 10); "*in the sight of the Lord,*
> *Is the death which belongs to his saints.*"

And, with his eye on such a passage as this, well might Paul rapturously exclaim—"All things are yours, the world, life, *death!*" (1 Cor. iii. 22, 23.) He could find authority for it all even in this psalm, which we entitle,

The Redeemer's Resurrection-song of Thanksgiving.

Psalm CXVII.

"The presence of all his people!" Our gathering together in Him! This was heard in the close of the former psalm. So now we seem to be introduced for one brief moment into that assembly where the Redeemer stands, leading their praise. What a Hallel! from "all nations" and "all tribes" (אֻמִּים), as in Rev. v. 9.

> "*Loud as the sound of seas,*
> *Through multitudes that sing.*"

They celebrate, as in Psalm cxv. 1, and so often at other times, the *mercy*, the tender love of God which to usward is גָּבַר, "mighty," prevailing as did the deluge-waters over the mountain-tops (Gen. vii. 24, יִגְבְּרוּ), and also his *truth*, going hand in hand in man's redemption.

Paul quotes this short song, this heavenly catch which seraph might cry to seraph, or one redeemed to his fellow, in Rom. xv. 11, to remind us that the Ensign an Calvary was set up for all nations, Gentiles as well as Jews. Let us, then, from time to time, recall this song to mind, and therewith exhort one another to praise. In so doing, we are using words which the Master used in the upper room, and which he will use again when "he drinks the new wine with us in the Father's kingdom," for it is

The Redeemer's Call on the Great Congregation for Praise.

Psalm CXVIII.

Still remembering that there is reason to believe that our Lord used these psalms, which formed the "Great Hallel," on the last night he sat with his disciples at the passover-supper, and now specially remembering that *this* was the hymn they must in that case have sung

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just before "*he went to the Mount of Olives,*" every verse will appear lighted up with peculiar attractiveness—

"What pleasing seemed, for him now pleases more."

The plan of it is as follows:—In ver. 1–4, the Saviour calling upon others to help him in praise; at ver. 5, begins his thanksgiving narrative; while ver. 6, 7, states a holy axiom, verified in his own case, and left for the use of all his own, to this effect—

"*Let Jehovah be with me! I fear not.*
What can man do to me?
Let Jehovah be with me, among my helpers!
Then I will look in triumph on mine enemies."
(*See* Rom. viii. 31.)

Nor is there need of other help (ver. 8, 9), for "human dust and royal clay" cannot add to the Lord's strength. Proceeding in his narrative, from ver. 10 to 13, he tells the strength of his foes. The term used for their destruction (ver. 10), אֲמִילַם, may have been chosen because it calls up the idea that these foes are all מוּל, "uncircumcised" (Hengst.), and so he is the true David going forth against this Goliath (1 Sam. xvii. 36). The figure of bees (ver. 12) sends our thoughts to the Amorites, in Deut. i. 44; but he chases and destroys them. Then, the special foe (v. 13) that seems addressed, who is this? He speaks to some one person, "*Thou didst sore thrust:*" is he speaking to the host as one? the army of all nations? or is he singling out their chief? Were this last idea adopted, we might suppose we saw the *serpent* combating the *woman's seed*, the "*sore thrust*" being the serpent's bruising the heel of the Saviour.

See next the victory by Jehovah's aid alone (ver. 14–16). As Moses, the leader of the host, sang in Exod. xv. 2, "The Lord is *my* strength, *my* salvation," so does Jesus; but at the same time there are sharers in the victory. Hearken!

"*The voice of rejoicing and salvation in the tents of the righteous!*"

And what do they sing?—

"*The right hand of the Lord hath done valiantly.*"

They sing this as at the Red Sea; and three times they sing of that right hand that has won a greater victory far.

But next he refers to death, and his triumph over it (ver. 17, 18). The curse, "*Thou shalt die,*" cannot now fall on me; it is past and gone; it is exhausted:

"*I shall not die; for I shall live!*"

It is the voice of Jesus; "I am the living one" (Rev. i. 18), "and I was dead, and, behold, I am alive for evermore!" And as he added then, "And I have the keys of Hades and of death," so here he adds (ver. 19, 20)—

"*Open to me the gates of righteousness!*"

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—the gates of that holy temple that shut out iniquity, and admit only what is pure and righteous. The temple on earth was typical of the better temple above.

"*This is Jehovah's gate*" (this "righteousness-gate");
"*The righteous go in thereby.*"

He enters singing (ver. 21), "I will praise thee, for thou hast heard me, and art become my salvation." Upon which the shout of congratulation arises from "*the righteous*" who go in after him. They it is who sing from ver. 22 to 26, rejoicing in "*the stone*" become the main stone of the corner, the corner-piece foundation-stone, bearing the weight of two walls and uniting both—beautiful figure of Christ reconciling God to man. It is they, too, who sing, "This is the day which the Lord *made*," *i. e.* set apart, consecrated (עָשָׂה as in Deut. v. 15, לַעֲשׂוֹת, &c.)—this day of the Saviour's victory. And then another shout arises from Israel, owning their King and Lord, now risen and glorified—

"*Yea, Lord, hosanna!*" (*i e.*, give us a share in thy victory).
"*Yea, yea, Lord, send prosperity!*"

Another shout from happy Israel!—

"*Blessed be he that cometh! in the name of the Lord!*"

And looking, it would seem, on his attendants—"*the righteous*," of ver. 20—they shout again,

"*We pronounce you blessed*" (it is plur. כֶם),
"*You that are of the Lord's house.*"

In such strains are set forth the triumphs of the Saviour, when he had overcome death and the grave. When himself sung his psalm, would not his eye look onward, not to resurrection only, but to ascension too, when he entered "the gates of righteousness" above—but not least to his Second Coming and his passing in with his ransomed into the New Jerusalem, when they together "enter in through the gates into the city" (Rev. xxii. 14). The multitudes, who almost unwittingly (yet prophetically, in the sense wherein Caiaphas spoke prophetically, John xi. 51), applied to him ver. 26, were, after all, presenting a type of the great and final triumph at which the innumerable ransomed shall raise the cry, "Hosanna!"—when *Israel*, looking on with opened eyes, shall join in blessing him, and blessing all that are his, though they so long were the builders who rejected that tried stone. And this last feature of the scene leads us to notice ver. 27, where Israel specially look on him and cry,

"*Jehovah is God; and has shined upon us,*"
(Exod. iii. 21, Tit. ii. 11, ἐπεφάνη.)

They see what had been hid from their eyes so long; they see Jesus of Nazareth to be the Saviour, their God, Jehovah. In transports of grate-

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ful wonder, they exhort one another to offer thanksgiving-offerings, hastening to the altar,

"*Bind the sacrifice*" (חַג as Isa. xxix. 1, &c.) "*with strong cords!*" (בַּעֲבֹתִים).

"*Let us away to the horns of the altar!*"

The last line is peculiar; for עַד קַרְנוֹת "*to* the horns" can scarcely be connected with the verb to bind. The word עַד is rather a particle of locality. In Lament. iii. 40, it occurs thus: "Let us search and try our ways; and let us return" (let us go) "to the Lord!" And so we take it here. The restored and grateful people are hastening to bring their offerings of praise to their God and King, stimulating one another's zeal; "*Sursum corda!*" to the altar! to the altar!

It seems to be the Redeemer himself, now surrounded by this multitude of ransomed cries, in whom he sees of the travail of his soul and is satisfied, who closes the Psalm, in ver. 28, 29, by a thanksgiving to his Father for these results, and by an invitation (as at ver. 1), to all the universe to join in praise to the God of love. In anticipation of these results, he, in the days of his First Coming, sang it as his hymn while rising from table to go to the garden of Gethsemane; but at his Second Coming, he will sing it with the tone of the more than conqueror, having realized the whole. We may entitle a psalm that contains such stirring incidents, past and prospective,

The Redeemer's Celebration of his Conflict, Triumph, and Glorification, in which his Redeemed participate.

ZECHARIAH, xii. 13.—*Shimei.*

Who is the "*Shimei,*" referred to in the prophecy of Zechariah xii. 13: "The *family of Shimei* apart"? It is not said, "the family of THE HOUSE of Shimei," as in the case of David, Nathan, and Levi. Hence, we conjecture that *Shimei* is used as a general name for *any family* in Israel. We know that some decide that it means the *Shimei*, son of Gera, who cursed David; but there is nothing to prove this; and to shew how common is the name as a name in the tribes and households of Israel, we have made the following scheme of places where it occurs. It means "*heard of,*" from שָׁמַע; or it may mean, "*obedient,*" one who hears.

Exod. vi. 17 (Shimei), Numb. iii. 18, and 1 Chron. vi. 17, 40.	Shimei, son of Gershon, and grandson of Levi	A Levite.
2 Sam. xvi. 5 . .	Shimei, son of Gera, who cursed David	A Benjamite.
1 Chron. iii. 19 . .	Shimei, brother of Zerubbabel	A man of Judah.
1 Chron. v. 4 . .	Shimei, brother of Gog, and grandson of Reuben	A Reubenite.

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1 Chron. vi. 29 .	Shimei, a son of Merari, and grandson of Levi	A Levite.
1 Chron. vi. 42 .	Shimei, a grandson of Gershon, and son of Jahath	A Levite.
1 Chron. xxv. 17	Shimei, a singer, to whom the tenth lot fell	A Levite.
1 Chron. xxvii. 27	Shimei, who had charge of the king's vineyards. A Ramathite . .	Probably, of Benjamin.
Esther ii. 5 . .	Shimei, the grandfather of Mordecai	A Benjamite.
Ezra x. 23 . .	Shimei, one of those who had taken strange wives . . .	A Levite.
Ezra x. 33 . .	Shimei, do. . . .	A Levite.
Ezra x. 38 . .	Shimei, do. . . .	A Levite.
Zechariah xii. 13 .	The family of Shimei . .	

Reviews.

Generation Work; or, A Brief and Seasonable Word, offered to the view and consideration of the Saints and People of God in this Generation, relating to the Work of the Present Age or Generation we Live in. By John Tillinghast. London: 1654.

This thick little volume consists of several parts, all bearing more or less directly upon prophetical subjects. It contains much that is excellent, though, as a whole, it is not satisfactory as an exposition of those parts of the Apocalypse which it undertakes to deal with. The author's citations from Scripture are large and frequent, for which he offers the following beautiful apology :—

"Let none wonder I have written out so many Scriptures at large; they were sweet to me in writing, I thought they might be so to thee in reading; and it hath been sometimes a question with me, whether a defect in this, and a bare quotation of chapter and verse, hath not made the writings of some more dry to the reader than otherwise they would have been."

We extract a few paragraphs relative to the advent of the Lord :—

"This appears further (Acts i. 6) from the question propounded to Christ by his disciples, 'Wilt thou at this time restore againe the kingdome to Israel?' In which question three things are taken for granted by the querists; as, 1. That the nation of the Jews should one day be restored, and have a kingdome. 2. That this restauration should be wrought by Christ. 'Wilt thou?' 3. That it should be wrought by him in an outward visible way; for such a way is by them supposed as Christ did at that time appear to them in, which was an outward way, with his bodily presence. These three things by them beleeved are ground for a fourth, which is the thing they question, namely, the time when this should be. 'Wilt thou at this time?' Now observe it, the grounds of this question, which includes the substance of what is pleaded for, viz. that the kingdome shall be restored to Israel, and that

by Christ's personal appearance, are neither of them denied by Christ, who undoubtedly, had their question been grounded upon a mistake, would, yea, it had behoved him to have shewne them their error, onely their greedinesse of a kingdome at present while he had other work for them to do first, is the thing reproved. Nay let me say, Christ doth in a manner affirm all their suppositions, in saying, 'It is not for you to know the times and seasons,' as to say, true, Israel shall have a kingdome restored, I am to do it, and that as you now conceive personally appearing; onely it is not for you at present to know the time.

"And this will more clearly appear if we carry these words to Acts iii. 21, where we have that set forth by the word *restitution*, which here is called a restoring—'Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;' yet, with this difference, Acts i. speaks of the kingdome in reference to Israel only, who shall be chiefe in it, (Mic. iv. 8), 'Thou, O tower of the flocke, the stronghold of the daughter of Sion, unto thee shall it come, even the first dominion; the kingdome shall come to the daughter of Jerusalem;' but Acts iii. in reference to the whole creation, which, in the day the kingdome shall be restored to Israel, shall also have a restitution, which is expressed Rom. viii. 19-22.

"Now in these words we have a coming clearly discovered, 'He shall send Jesus, which before was preached unto you, whom the heavens must receive;' which that it is personal, and not spiritual onely, is clear, because such as the receiving of Christ in the heavens at the time when these things were spoken, was, and hath been since, such shall his comming at this day be; but the receiving of Christ in the heavens then, and since, cannot be understood in a spiritual way, because in that sense he said before, 'Lo, I am with you to the end of the world' (Matt. xxviii. 20), but must be in respect of his personal and corporal presence; therefore, such shall his presence (verse 19) be with his people at this time, viz. personal and corporal.

"Now, that the time of the restitution of all things should be the day of the general judgment (which hath been the common opinion) I cannot incline to, for these reasons—

"1. Because I finde not the general judgement spoken of in the plural number, as times, dayes, as this is; the times of refreshing (verse 19), times of restitution (verse 21), these days (verse 24).

"2. Because this is such a time as all the prophets have spoken of, 'which God hath spoken of by the mouth of all his holy prophets. 'Now, not all: nay, hardly any have spoken expressly of the general judgment; but of the time of Christ's kingdome all have spoken, as wil appear to him that shal but take a view of the prophets severally; in doing which, though we might begin with Enoch, the seventh from Adam, who according to Jude (verse 14), prophesied of Christ's comming and kingdome; and after him Jacob in his blessing of Judah (Gen. xlix. 9, 10), and Balaam afterward (though a wicked man, yet a prophet) (Numb. xxiv. 17-19), yet I rather choose to begin after Samuel's dayes, for there the Holy Ghost seems to point out our beginning (verse 24), yea, and all the prophets from Samuel have likewise foretold of these dayes. Now, beginning from Samuel (setting Jonah aside, which is but a history) not one but have spoken of these times, as, to give instance:—

"David did it (Ps. lxii.). The whole psalme is a prophesie of Christ's kingdome, and not Solomon's any otherwise than in the type, as is clear, 1. From the continuance of this kingdome (v. 7) 'As long as the moon endureth.' 2. The extent of it (verse 8), 'From sea to sea, from the rivers to the ends of the earth.' 3. The subjects of it, 'All kings, and all nations' (v. 11), neither of which either did, or could agree to Solomon's kingdome (Ps. cii. 16). 'When the Lord shall build up Sion, he' (*i. e.* Christ) 'shall appear in his glory.' And

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that the fulfilling of this relates to the last times is evident' (ver. 18), 'This shall be written for the generation to come, when' (as ver. 22) 'the people are gathered together, and the kingdomes to serve the Lord.'

"Isaiah likewise (chap. ii. 2-4), 'It shall come to passe in the last dayes, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hils, and all nations shall flow into it. And he' (*i.e.* Christ) 'shall judge among the nations, and rebuke many people.' (Chap. ix. 7), 'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdome' (whose throne and kingdome was outward) 'to order it, and stablish it with judgement and justice. (Chap. xxxii. 1, 2), 'Behold, a king shall reigne in righteousnesse, and princes shall rule in judgment' (Christ and his saints reigning together). 'And a man' (noting a corporal presence as well as spiritual at this day) 'shall be a hiding-place from the wind, and a covert from the tempest.' (Chap. xxxv. 4), 'Your God will come with vengeance, even God with a recompence; he will come and save you.' The whole chapter speaks of Christ's kingdome, and the coming here agrees to that (chap. lxiii. 1, 2, &c.), which I have proved to be personal." *

The World's Crisis, and the Restitution of All Things. By the Rev. J. G. Zippel. London: Binns & Goodwin. 1854.

With many things in this volume we do not accord. But we are glad to be able to acknowledge the ingenuity and freshness of some of its views. Our readers may glean much from it. We give a specimen, in which the author draws a parallel between some of the events of Christ's first coming and those of his second :—

"Having been crowned by his heavenly Father, on whose throne he is to sit till then as the King of kings, and Lord of lords, he will return with a *triple* crown on his head, being a King of the saints, a King of the Jews, and a King of the Gentiles, to sit upon the throne of his father David for ever and ever; and which throne will be in the temple of the earthly Jerusalem.

"Finding that heavenly institutions and ordinances in God's household and government in general, are patterns of earthly institutions, ordinances, and governments, we are authorised to suppose, that these patterns will be extended also to the observances of certain ceremonies on certain solemn occasions. This reasonable supposition, which is by no means without scriptural support, leads us to expect that when Christ shall return to Jerusalem, he will not do so without a numerous attendance. The very type will not allow us to expect it; and if so, who else will constitute the glorious train of his attendants but the bright company of 144,000 glorified saints?

"The order of this great and unparalleled solemnity we find described in the type itself. There are many striking events related in the Gospels which took place *six days before the passover* and his entry into the city. First, Jesus is invited to a supper in the house of Simon the leper. Lazarus, whom he had raised from the dead, is one of them that sit with him at the table,

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* In the dedication to this part, he has this remarkable statement regarding Antichrist:—"He who looks for Antichrist in his last state in any other garb than the form of a glorious saint, though he may have read the Book of the Revelation, yet is he still to learn the mystery of the Beast there revealed."

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while Martha serveth. Then comes Mary with an alabaster box of ointment of spikenard, anointing the feet of Jesus, wiping them with her hair. Afterwards she breaks the box, and pours it entirely upon his head; and the house is filled with the odour of the ointment. The chiding of the disciples, who considered this to be a waste, elicited the touching remark of the Lord, 'She hath kept this ointment, and poured it on my body, to anoint me beforehand to my burying.'

"The next day when Jesus and the disciples drew nigh to Jerusalem, and were come to Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples to a village over against them, telling them, that at a certain place they would find an ass tied, and a colt with her, whereon yet never man sat, which they were to loose, and bring unto him.

"This, then, is the place at which the remarkable procession commenced. It is this sacred mount, to which the Son of God and the Man of sorrows loved to retire, and where he spent whole nights in fervent prayer. He knew the time was at hand, when at the foot of this mount he would be sorrowful unto death—but he knew also that, having finished the work the Father gave him to do, he would lead his dear flock from Jerusalem to the same spot, lift up his hands as High Priest, and, while blessing them, ascend in the clouds of heaven, as the Son of man, and the conqueror of death and hell.

"But he knew more than this—He knew that on a dark and gloomy day, coming from Edom, with dyed garments from Bozrah, having vengeance in his heart, his feet would stand again on the same spot—and cause earth and heaven to shake, cleaving the mount in the midst thereof toward the east and toward the west, so that there shall be a very great valley, to be called the valley of Jehoshaphat and the valley of *threshing*. But his all-seeing eye went even beyond that gloomy day, and discovered a brighter scene—a day more serene than that on which the earth's corner-stone was laid, when the morning stars sang together, and all the sons of God shouted for joy—he saw even then that day when, with a dearly purchased and select band, he would descend from the brightest morning star in the firmament, and light upon the same spot, and from thence proceed to his metropolis in solemnity never before witnessed, to take possession of the throne of his father David.

"If we are to follow the order of the type, we must turn our attention to that sacred and ever memorable locality—Mount Olivet. It was from thence he sent for the colt whereon never man sat—it was there they cast their garments upon it, and set Jesus thereon—and from thence the imposing procession proceeded to the city. Now, in order to fulfil the type, the sublime procession of Christ's second entry must necessarily commence at the same spot. There must be a chosen company, as his attendants, constantly about his person; and who but the one hundred and fourty-four thousand redeemed from among men can be supposed to be that company? At that ceremony which precedes the opening of the seven seals, the four creatures, which are in and about the throne, and the twenty-four elders falling down before the Lamb, having harps and golden vials which contain the prayers of the saints, singing a new song, say, 'Thou hast redeemed us unto God by thy blood,'—but of the one hundred and forty-four thousand, standing on Mount Zion, it is said, 'They were redeemed from the earth,'—and 'They were redeemed from among men,' *i. e.* chosen from among the rest of the redeemed for a specific purpose, just as Christ had chosen the twelve from among believers to be his apostles.

"Giving full scope to our imagination, in order to realise a spectacle like this—to see the once crucified Saviour coming down from the heavenly Jerusalem at the head of such a train,—following him through our atmosphere to the sacred spot on the Mount of Olives, and thence to the royal city, we enjoy

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something like a foretaste '*of joys unspeakable and full of glory*,'—we begin to form some idea of the manner and nature of the pastures, ever-green, and of the sweetness of David's ancient song, 'The Lord is my shepherd, I shall not want.'

"But this is only the beginning of the sublime spectacle which has been foreshadowed *six days before the passover.* We read, 'Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him.'

"It is, without following the order of the type, natural to suppose, that Christ's entry and the dedication of the temple will take place on a festival day, or, when again, six days before the passover, much people will be gathered at Jerusalem—and that all at once the report will be spread—or, rather, that all at once every eye shall see the glorious company, following the great King, descending from above, causing the earth to shine with his wide-spreading glory, and then lighting upon the Mount of Olives. All hasten and go forth, as in days of old, to welcome the Son of David. The same whom they saw coming to the judgment with the armies of heaven following him; recognising him as Jesus of Nazareth whom they pierced, and whom they saw returning from the field of battle as the Lion of the tribe of Judah to the celestial city, where Jacob, in the name of the Father, and the Father in the name of Jacob, welcomed him with the greeting, '*From the prey, my son, thou art come up.*'"

Man's Boast, and God's Rebuke. A Sermon. By the Rev. John James Bonar. Greenock, 1855.

We do not say more regarding this sermon, than that it is pervaded by clear and vigorous thought, and interspersed throughout with appeals of fervour and power. It is peculiarly well-timed and well-directed. Its conclusion points to the arrival of the world's great King:—

"Shall I not add, that the Holy Ghost would have us, at such a time as this, to *look for the coming of that King who will scatter all evil with his eyes, and give rest to earth?* Beloved, 'there is sorrow on the sea' of our world, and the present struggle seems likely to be the harbinger of worse confusion. 'Overturn! overturn! overturn!' is the battle-cry which will be raised in the latter days; and universal disorder throughout the nations seems the crisis at which we have arrived. Turkey is an effete and grey-haired dynasty; Austria is as much the poltroon as the diplomatist; Prussia is dividing the people from the monarch; France is on the crest of a wave. Every throne sways as a leaf in the autumn wind. Earth is ripe for the sickle, and the end of all things must be hastening.

"Most anxious have our statesmen been to make one government a check upon the other, and by assisting the weak, when menaced by the strong, to allow no potentate in the Old World to cover more territory than the security of the rest might warrant. A goodly scheme, no doubt, this *balance of power*, as they call it, and not without use in its day. But now it is openly challenged and disclaimed, and, instead of political equilibrium, our eyes may prepare to witness Political Convulsion rending the earth from east to west! '*For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.*'

"Men dream that the world is to be renovated with all the gentleness of spring when it looses the fetters of winter by a breath. But Chalmers has studied the Word more accurately when he wrote—'Of this I am satisfied,

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that the next coming will be a coming, not to the final judgment, but a coming to usher in the millennium. I utterly despair of the universal prevalence of Christianity as the result of a missionary process. But without slackening our obligations to help forward the great cause, I look for its conclusive establishment through a widening passage of desolations and judgments, with the utter demolition of our present civil and ecclesiastical structures.' Yes, beloved. 'Overturn! overturn! overturn!' is the watchword of our approaching Lord; and now that we feel the ground heaving beneath us, ought we not the more confidently to *expect*, the more eagerly to *hope for* Him who, instead of man's balance of power, set aside for ever, will stretch over the nations the sceptre of righteousness, and reign as Prince of peace?

"Finally, let the Holy Ghost '*constrain us to make sure that our own souls have found peace in Jesus, and are safe in him as their hiding-place.*' The Son of God is a Refuge free to all, and always open;—enter in, unconverted man, and stand beyond the reach of danger for ever! The Son of God is the Peace-maker, and if in him, you *shall* have peace—peace in the depths of your soul, peace in the midst of tribulation, peace on the borders of the world unseen, and peace that shall not end;—unconverted man, 'look to him and be saved!' '*Christ is the end of the law for righteousness to every one that believeth;*' and '*to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.*' This is the gospel, and it is good news indeed;—unconverted man, set your seal to that testimony, believing it to be true, accepting it as from God, and by faith you are made one with Christ—through Christ are you reconciled to God! But in God, through Christ, 'let not your heart be troubled, neither be afraid,' even though 'the floods lift up their waves.' '*It is your Father's good pleasure to give you the kingdom*'—'the kingdom' where no fear casts its shadow, and no hope is quenched—'the kingdom' where no throne is shaken, nor any prince undiademed—'the kingdom' where there is nothing but holiness and bliss—'the kingdom which cannot be moved!'

Plain Papers on Prophetic and other Subjects. London; 1854.

We have already noticed the series of which the above is the conclusion. We select a paragraph from the "Answers to Objections." It is a good specimen.

"Obj. 6. 'But how can this mixture of earthly and heavenly beings, of earthly and heavenly things, take place? It seems so strange, so unlike anything that has ever existed, that we find it difficult, not to say impossible, to give credence to it.'

"Ans. 1. There were certain persons of whom the apostle once inquired, 'Why should it be thought a thing incredible with you, that God should raise the dead?' Such a question is surely the best reply to the former part of this objection. When God has revealed what he intends to do, there can be no question so out of place, as that of how it can be accomplished. 'Ye do err, not knowing the Scriptures, *or the power of God*,' was our Lord's reply to a similar difficulty in his day. 2. As to the strangeness of the union of heavenly and earthly things in the millennial state—as to its being so different from any previous state of things—our answer is this:—We do not suppose the millennial state to be a perpetuation of that which has existed previously. On the contrary, we believe that Scripture represents it as an entirely new dispensation. And though we do not suppose that the passing away of the physical, corporeal heavens and earth will take place till after the millennium, the millennium itself is represented by Isaiah *under the figure* of

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new heavens and a new earth (see Isaiah lxv. 17-25, and lxvi. 22, 23). Could anything more clearly indicate the immense difference between the period thus represented, and any previous period? 3. By 'any previous period' is, of course, meant *any since the fall;* for it will not be disputed that in the world's primeval state, there did exist union and intercourse between heaven and earth. And what are we to understand by the expression, 'the times of restitution of all things,' but the renewal of such a state? Are all other things to be restored, and shall this blessed union of heaven and earth be the alone exception? What mean our Lord's words, when, speaking of himself as the second Adam, the Son of man, he says, 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man'? 4. We are by no means sure, however, when an objector speaks of 'this mixture of heavenly and earthly beings, of heavenly and earthly things,' that he does not greatly exaggerate the views which we maintain to be taught by Scripture on the subject. Many who use such language have a most distorted conception of the doctrines they reject. They suppose us to teach that glorified saints, and those still in unchanged bodies, will familiarly and habitually mix, if not absolutely dwell, together on this earth. But who is there that maintains such a thought? Heaven and earth will no more be *confounded* then than now; but neither will they be *sundered,* as at present. Heaven will surely be the abode of Christ and his glorified saints, as earth will be the dwelling-place of Israel and the nations. But heaven and earth will be *united,* not *confounded,* under the glorious manifested headship of Christ, with whom the Church will also be manifestly associated. As to the degree, mode, and manner, in which the manifestation will take place, we know not that Scripture informs us. But may we not, on the testimony of God himself, believe the fact, while leaving to his infinite wisdom the manner and mode of its accomplishment? Some things are sufficiently clear. That *at his coming in judgment on the wicked,* Christ, as well as his saints, will be visible, there can be no doubt. 'Every eye shall see him.' 'When Christ shall *appear,* then shall ye also *appear with him* in glory.' Then, with regard to *the period* which succeeds, while we are not informed how often, or on what occasions, the heavenly company will be visible to eyes of flesh and blood, it is unquestionable that their power will be in continual exercise to secure the blessedness of the earth and its inhabitants. Satan and the evil angels having been banished from the scene, their evil agency will be replaced by the beneficent, heavenly rule of Christ and of the saints: besides which, even the ministry of the unfallen angels, which has marked every previous dispensation, will then give place to that of man:—'to the angels hath he not put in subjection the world to come, whereof we speak.' The ministry of angels, though generally invisible, has often been perceptible to the senses, and if numerous cases of this kind are recorded in Scripture, as having occurred in the past, why should it be deemed incredible, that in the coming dispensation, the agency of Christ and his glorified saints should be much more frequently matter of sight and sense to the happy subjects of their rule? We presume not to define where Scripture speaks in general terms; but faith will be content to receive what God has been pleased to make known, and leave it with him to fill up the outline according to the counsel of his own will."

Les Prophètes Nouvellement Traduits sur l'Hebreu. Avec des Explications et des Notes Critiques. Prophète d'Ezéchiel. A Paris: 1821.

This is a French translation and commentary. Its author is not given. It is Popish, though not obtrusively so. We extract some passages,

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shewing the author's views as to the literality of the concluding chapters of Ezekiel:—

"The re-establishment of Israel in their own land is drawn by the prophet with so much detail, that we see distinctly the place which each tribe will occupy there.

"They form contiguous and parallel bands from east to west, and north to south, of equal length and breadth.

"To the north are Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah (ver. 1-7). Then comes Levi, placed beside the temple (ver. 12, 13). To the south are Benjamin, Simeon, Issachar, Zabulon, Gad (ver. 23-28).

"The Levites are put, as well as the priests, in the neighbourhood of the temple, which they are charged to keep in order.

"Judah and Benjamin are to the right and left, having between them, as formerly, Jerusalem, which was on the frontier of the two tribes, and belonged to both. Judah, a symbol of those who held the first rank among the Jews; Benjamin, a figure of the Gentiles in reserve.

"Near Judah and Benjamin appear, on the one side, Reuben, on the other, Simeon, the two eldest sons of Jacob.

"Then come, on the north side, Ephraim and Manasseh, the two sons of Joseph, who was born of Rachel; on the south side, Issachar and Zabulon, the youngest sons of Leah."

Again:—

"It is not surprising that the city described by Ezekiel should be so vast in extent, when we consider for what it is destined—to be the metropolis, not only of the Jewish people, but of the whole world. How many inhabitants will a city such as this contain! and, above all, how many strangers will flow into it, chiefly at the feast of tabernacles!"

Again:—

"This was a step towards the truth, but not sufficient to lead to the understanding of the revelation of Ezekiel. M. Duguet, and those who have followed him, saw in the re-establishment of the Jews only a recall to the faith and piety of their fathers, the patriarchs; they saw nothing there but the spiritual, and would have thought it Judaising had they allowed themselves to see anything else. Consequently, they reduced all the prophecies to this meaning alone, and allegorised, without perplexing themselves about the meaning of the expressions, all that appeared to them to swerve from it. This mode of interpretation was again an insurmountable obstacle to the understanding of the revelation of Ezekiel.

"Honest minds could not suffer that, against a generally received rule, and unnecessarily, violence should thus be done to the expressions of Scripture; and, in giving to the spiritual promises all the pre-eminence which is due to them, they have thought that regard should also be had to promises of another kind which are found mixed up with them; that the converted Jews will not only be re-united in the same faith with Abraham, but will, as the prophets have so often said, be put again in possession of that land which God promised with an oath to Abraham for his posterity; that they will be established there, will re-people it, will build again its cities; that they will construct there a new Jerusalem, which will be the metropolis of all nations, and a new temple, which will become the centre of true religion, then diffused throughout all the world. This is the opinion of P. Houbigant, in his Preface and Notes on the Prophets, of M. Merault, in his manuscript commentary on the Apocalypse, and of many others besides.

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"These discoveries gave a new aspect to the question, and enabled them to some extent to enter into the prophecy of Ezekiel.

"But a difficulty stopped them again, to know what is said by the prophet regarding the worship which they shall render to God in the new temple, the bloody sacrifices which they shall offer there, the ceremonies which shall be observed like to those of the Old Testament. What! cried they, is Judaism one day to spring up from its ashes? Can the old sacrifices re-appear after the sacrifice of Christ, of whom they were only the type, and who abolished them all? Is not such a design contrary to our faith?

"Jacunza has examined this weighty objection with care, and appears to have solved it with success. From henceforth all barriers are taken away; the sanctuary is open; and the great prophecy of Ezekiel, in giving, on the return of the Jewish people, an exactness of locality and detail unknown to the other prophets, does not enclose within it more of obscurity than we find in some of the other promises.'

Prophetic Agency; an Address delivered at the close of the Session to the Free Church Students of Divinity, Aberdeen. By the Rev. M. Sachs, Hebrew Tutor. Aberdeen: 1855.

We select a few paragraphs from this address, the drift of which is to exhibit the Lord's manner of teaching Israel by the agency of prophets. We are not convinced that there is sufficient proof to shew that none but real men of God were employed by the Lord in this office, nor yet that *every* prophet was ordained to office by *anointing*. The writer holds the affirmative in both these cases. But we fully agree with him in such passages as the following, all the more interesting as coming from the pen of a Jew:—

"It was the function of prophecy in all ages to reveal to man the only saving truth, to set forth Christ as the only hope of believers, to awaken and cultivate among them Christian consciousness, that yearning of the soul after being delivered from the bondage of corruption into the glorious liberty of the children of God, by continually directing them to that great deliverer, the God-man, whose person, work, and offices it delineated with ever-increasing distinctness, but always so that, even in the remotest ages of the preparatory dispensation, ere yet the day dawned and the day-star arose in their hearts, they could commit themselves unto him as unto a light that shineth in a dark place."

"Contrary to the general tenor of religious tradition among heathen nations, who, groaning under the weight of hopeless misery, and devising, it may be, vain comfort from obscure reminiscences of the primeval happiness of man before the fall, place their golden age in the remote past. The writings of the prophets of the old dispensation are characterised by frequent and vivid descriptions of the distant future, the domain of faith and hope, and the more so, because Christ, the centre of the believer's hope, had prospectively to be looked to. Their predictions of the glorious advent of the Saviour, and all the particulars regarding his person, his offices, and work, not only contributed to the edification and comfort of believers under the preparatory dispensation, but also bear witness to Christ among his contemporaries, and will continue to do so in all ages to come."

"During this period, which lasted about four hundred years, the spirit of prophecy was withdrawn, after the Jewish people had, by the blessing of God, and in consequence of the sufferings which they endured in Babylon, not only

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been cured of their propensity to lapse into open idolatry, but were ever ready, as they eventually proved, to risk all that was dear to them in defence of the truth, and for the preservation of the Word of God committed to them. This was a great point gained, for which, in former ages, the prophets mainly struggled. They now left the people in possession of all that which it pleased the Lord to reveal to them concerning his Son, and were for a long time withdrawn, that a great calm, a long cessation of the manifest work of the Spirit, might precede the greatest revolution that was ever effected in the moral and spiritual world, and that men's hearts might be filled with intense longing for Him who is called the desire of all nations."

Who is God in China—Shin or Shang-te? Remarks on the Etymology of אֱלֹהִים *and of* Θεος, *and of the Rendering of these Terms into Chinese.* By the Rev. S. C. Malan, M.A., of Balliol College, Oxford. London: Bagster & Sons.

A very strong case is made out in favour of Shang-te, in opposition to Shin, as the true and proper rendering of the name of God in Chinese. What the author says of his own feeling, when first directing his attention to the subject, is precisely our feeling, after carefully weighing what he has written on this controversy:—"Our impression on seeing *Shin* for the first time in classical Chinese was, How can such a term be adopted for *God?* And when reading *Shang-te*, also, for the first time, our spontaneous expression of surprise was, Why is not this term used instead of Shin, in order to express *God?*" For the truth is, that Dr Morrison himself, who used *Shin* for God, states that *Shin* denotes "*a sort of spirits like the Roman genii, or the Greek demons.*" Nay, it means sometimes good and sometimes bad spirits, sometimes male and sometimes female—sometimes mere animal spirits. On the other hand, *Shang-te* is in Chinese *Father*, *Lord*, *Governor*, *and Judge*, *who rewards the good and punishes the wicked,* who is touched by righteous deeds, and incensed at evil ones. He is as highly exalted over Shin as the *Most High* is in our view over "the powers of the air." *Shin* is only a vassal-prince at best, a δαιμων, whereas *Shang-te* is Θεος, who

> "Divos mortalesque turbas
> Imperio regit unus æquo."

In the oldest Chinese works, only *one Shang-te* is to be found, whereas there are many Shin; and if so, to use the latter term for God is to lead them to polytheism, if not to pantheism.

The inquiry leads to many interesting etymological details, enlivened with quotations that themselves often are valuable. The inquiry into the etymology of אֵל results in this—that it is from the root that signifies "power;" while אָלָה, to swear by the Powerful One, originates in אֵל, and gives origin in turn to the verb אָלָהּ, to worship, used in Arabic. This is the root of אֱלֹהַּ, that is, He that is feared or

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worshipped, the plural of which, אֱלֹהִים, denotes excellence and fulness. As for Θεος, along with *Deus*, it is derived from the Sanscrit *Div*, or *Diu*, brilliancy, sky, heavens.

Some remarks of value are made at p. 28, on the qualifications of missionaries, the necessity of having educated men and men of mind. And the saying of Rabbi Tarphon is one fitted for all times, but not least for the last days—

היום קצר והמלאכה מרבה
והפועלים עצלים והשכר הרבה

"The day is short, and the work increases: but the labourers are slothful, though the reward be great."

Hymni Latini Medii Aevi. By F. J. Mone. 2 Vols. Friburg, 1853.

This is a collection of mediæval Latin poetry. It is learned and interesting, but thoroughly Popish. We do not refer to it for the purpose of recommending it, but simply of quoting a verse or two from some of the hymns relative to the appearing of the Lord.

"Audi tellus, audi
magni maris limbus,
audi homo, audi omne,
quod vivit sub sole:
veniet, prope est
dies iræ, dies invisa,
dies amara,
in qua cœlum fugit,
sol erubescit,
luna fugabitur,
dies nigrescit,
sidera super terram cadent.
heu, heu quid nos
peccatores et miseri
in die illa tremenda
sumus facturi?"

And again:—

"Fletus et stridor dentium
inter turmas gentium
erit infinitus,
nil valebunt rhetoricæ
artes, nil sophisticæ,
nec legis peritus.
Terræ superficies
ardebit et materies
cœli renovatur:
corda patebunt nuda,
leo de tribu Juda
arcana contemplatur.

Terra tremet,
mare fremet,
leo rugiet,
homo fugiet
ad cavernas montium:
sol nigrescit,
dolor crescit,
ignis pluet,
sanguis fluet
super rivos fontium.
Rubra veste,
spinâ teste
judicabit,
condemnabit
nationes gentium:
nunc clamemus
omnes rei:
miserere,
fili dei,
miserator omnium!"

And again, in reference to the New Jerusalem:—

"O quanta qualia
sunt illa sabbata,
quæ semper celebrat
superna curia,
quæ fessis requies,
quæ merces fortibus,
cum erit omnia
deus in omnibus!

Quis rex, quæ curia,
quale palatium,
quæ pax, quæ requies,
quod illud gaudium?
hujus participes
exponant gloriæ,
si, quantum sentiunt,
possint exprimere.

Vere Jerusalem
est illa civitas,
cujus pax jugis est
summa jocunditas,
ubi non prævenit
rem desiderium,
nec desiderio
minus est præmium.

Ibi molestiis
finitis omnibus
securi cantica
Sion cantabimus,
et juges gratias
de donis gratiæ
beata referet
plebs tibi, domine.

Illic nec sabbato
succedit sabbatum,
perpes lætitia
sabbatizantium,
nec ineffabiles
cessabunt jubili,
quos decantabimus
et nos et angeli.

Nostrum est interim
mentes erigere
et totis patriam
votis appetere,
et ad Jerusalem
a Babylonia
post longa regredi
tandem exilia.

Perenni domino
perpes sit gloria,
ex quo sunt, per quem sunt,
in quo sunt omnia;
ex quo sunt, pater est,
per quem sunt, filius,
in quo sunt patris et
filii spiritus."

Memoir of Rev. Walter M. Lowrie, Missionary from America to the Chinese.

We refer to this Memoir simply for the purpose of bringing before our readers the following passage bearing upon premillennialism:—

"Since writing to you last, I have adopted many of the Millenarian views in regard to the second advent of Christ, the return of the Jews, &c. They seem to make many things in the history of missions, that were dark before, much more plain and encouraging. I find much satisfaction in them, and often long inexpressibly for the 'coming and appearing' of our Lord. Oh to be found doing his work when he comes, and not idling in the field to which he has sent me!"—(P. 357.) "I perceive we shall not agree about Millenarianism, and I hardly know whether it is worth while to open the subject. I still find much comfort and encouragement in it. But the question of comfort and encouragement is not the just one. Is it in the Scripture? If it is, then 'he that doeth his will shall know of the doctrine,' and enjoy its fruits. I have lost none of my confidence in preaching, but rather have felt it increased by means of these views."—(P. 389.) "Millenarians do not call in question the indispensible necessity of the Spirit's influences. As far as I can see (which certainly is not far), a new dispensation, which I think is clearly implied, may just as much exalt the Spirit's work, as the Christian dispensation exalted the Saviour's work."—(P. 414.)

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A Pensive Man's Practice very Profitable for all Persons: wherein are contained very Devout and Necessary Prayers. By John Norden. London: 1585.

The following extract from this old book falls within our province:—

"O that it would please thee, therefore, O merciful God, of thy great goodness, favour, and lovingkindness, to consider of these latter days and perilous times wherein we live, wherein iniquity hath gotten the upper hand, charity waxing cold, and love banished from amongst brethren, and thyself, sweet Lord, even thy poor and little ones, the orphans and widows, not only not relieved, not comforted, not defended, but trodden under foot, neglected, and forgotten, even of such as love abundance. Vouchsafe, vouchsafe, good Lord (according to thy promise), to shorten these days, lest also thine elect be seduced with vanity, and forsake thee, their only comfort. It has come to pass which thou hast said, that as towards the summer trees and plants of the earth do bud, so before thy coming, to make us so much the more prepared, thou hast promised to send us foreknowledge, by sundry signs and tokens, both in the earth below, which hath (by thy passing, as it were, by us) quaked already at thy presence, and also by the sun and moon, and other thy creatures, apparently shewing the rod of thy vengeance to be over our heads, ready to strike."

A Defiance to Death; being the Funebrious Commemoration of the Right Honourable Baptist Lord Hickes, Viscount Camden, late deceased. Preached at Camden, in Gloucestershire, Nov. 8, 1629, by John Gaule. London.

We extract from this old work a paragraph to shew how Mr John Gaule teaches us to defy death, viz. by pointing us to the coming of the Lord.

"Let it not, then, so afflict us to think, how we may miss him here on earth, as rejoice us to expect how we may meet him in the air, at the last coming of the Lord Jesus. To which coming of thine, Lord Jesus, not only hasten but prepare, that when thou shalt descend from heaven with a shout, with the voice of the archangel and the trump of God, we which shall then live and remain may be caught up with them, even (this our brother and all thine holy saints and angels) in the clouds, and so be, and be blest with thee our only Lord and Saviour for ever and ever. Amen."

A Discourse of Christ's Coming, and the Influence which the Expectation thereof hath on all manner of Holy Conversation and Godliness. By Theophilus Gale. London: 1673.

This is an admirable treatise—now nearly 200 years old—practical, spiritual, and searching. The following paragraph will be sufficient to shew its excellence:—

"Hence we see the true reason why so many professors, and some truly godly, are so far behind in their Christian race, and have so much of their worke before them. It is strange to consider how long many have been in the schole of Christ, and yet how far short they are of others who entred on

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the profession of Christ long after them. Oh, how carnal and darke are their notions of God in Christ! What cold and frozen affections have they for God and the things of God! How soon are they overpowered by a smal tentation! What a burden is it to them to part with their burdens that hinder them in their Christian race! How much and how soon are they defiled with the pollutions of this world! And whence comes al this, but from want of serious, lively expectations of their Lord's approche? Believe it, there is a deep mysterie, a spiritual art and skil in godlinesse, which none arrive unto so soon as they who wait for the coming of their Lord. What made the Thessalonians, in a short time, to arrive unto such high pitches of Christianitie, but they imbibed, or sucked in, at their first conversion, this principle of waiting for the coming of their Lord (1 Thess. i. 10)? and oh that professors would trie this experiment! Verily, we should not have such complaints, decays, folies, and scandals among professors, as now we everywhere find. It is a sure and fixed rule, that no one hath made a further proficience in the schole of Christ, than he can with hope and joy expect the second coming of Christ.

"Hence likewise we may infer, that among the croud of professors, few, yea very few, are acquainted with this great frame of looking for and hastening to the coming of the day of God. 1. Do not many, who professe love to Christ, hate the thoughts of his coming? as 2 Pet. iii. 4. 2. How many are there who forsake their first love and backslide from Christ? as Hos. xi. 7; Rev. ii. 4. 3. Can we suppose, that they look for the coming of their Lord whose eyes are dazled with the fading beautie of this world? 4. Do they look for the coming of their Lord, who sleep securely in the bosome of the times, and never mind their latter end? 5. Is it possible that they should expect the coming of their Lord, who are drowned head and ears in the cares of this world, who violently pursue after the shadows of time, but are prodigiously sluggish about the concernes of eternitie? 6. May we imagine, that they look for the coming of their Lord, who cannot denie themselves a toy, or sensual lust, for him, who indulge themselves in the commission of knowen sins, and the omission of known duties? Oh, how defective are al these with many more commun professors, in their looking for and hastening unto the coming of the day of God! Do not most men's lives speak what contradictions they are to their profession?"—(Pp. 186-188).

Preces Paulinæ; or, The Devotions of the Apostle Paul. London: J. Nisbet & Co. 1855.

An admirable little work, consisting of a series of expositions of, or meditations on, the many prayers of the apostle Paul, which we find scattered throughout the Acts and throughout the Epistles. It is truly excellent.

The Confession of Faith, &c. Edinburgh: Johnstone & Hunter. 1855.

This is a new edition of the Westminster Confession of Faith; and a most splendid one it is. In boldness of type, size of page, and excellence of paper, it goes far beyond former editions.

It may not be known to some of our readers that several of the

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ablest divines in the Westminster Assembly were Millenarians, and that the President himself, Twisse, was so.*

Of the Lord's coming, the above Confession thus speaks:—"As Christ would have us to be certainly persuaded that there shall be a day of judgment, . . . so will he have that day unknown to man, that they may shake off all carnal security, and be always watching, because they know not at what hour the Lord will come; and may be prepared to say, Come, Lord Jesus, come quickly, amen."

Would that our post-millenarian brethren would ponder these words, and preach the uncertainty and suddenness of the day of the Lord. But there are not a few of them who seem afraid even to speak of the Lord's coming, or of watching for it, lest they should be thought "express Chiliasts."

The Revised Liturgy of 1689*: being the Book of Common Prayer, interleaved with the alterations prepared for Convocation, by the Royal Commissioners, &c.* By JOHN TAYLOR. London: Bagster & Sons. 1855.

WE can do nothing but merely intimate the publication of this very fine-looking volume, which will be full of interest to many. All that we have to do with it is, to remind our readers of the petition in the burial-service, "Beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom."

The Believer's Journey and Future Home in the Better Land. By Rev. AUGUSTUS C. THOMSON. With Preface, by Rev. Dr ARCHER, London. London: James Blackwood. 1855.

This is a lively American work, full of pleasant thoughts, and written in a fresh and fervent style. As it does not contain anything which we, as prophetic journalists can quote, we leave it to the perusal of our readers.

The Words of the Lord Jesus. By RUDOLF STIER. Vol. I. Edinburgh: T. & T. Clark. 1855.

THIS is the fifth volume of the new series of Clarks' *Foreign Theological Library.* Stier's work, of which this is but the first volume, is very highly spoken of by those into whose hands it has come; and certainly this volume is an excellent specimen.

Commenting on the words, "Mine hour is not yet come," in John ii. 4, Stier thus writes:—"He is thinking of that time when all shall

* Baillie, in his letters respecting the above Assembly, speaks of Millenarianism as "an error so famous in antiquity, and so troublesome among us, for the most of the chief divines here, not only Independents, but others, such as Twisse, Marshall, Palmer, and many others, are express Chiliasts."

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be fulfilled which the wedding-feast at Cana, and the cheerful wine, the first gift of his saving power and kindness, symbolically foretold. The hour of his established kingdom, when the fruit of the grape shall be drunk new, is not yet come—we must say this *even yet;* but as surely as the sufferings of Christ did come, and in his church continue, the hour of glory will come after them" (p. 65).

He thus expounds "the meek shall inherit the earth:"—"It is an Old Testament promise, which, while it there clings to the typical land of Canaan, extends much further in the design of the Holy Ghost—(see Psa. xxxvii. 3; xxv. 13.; Isa. lvii. 13; lx. 21)—even to the new earth, which, with the new heavens, God declares that he will make (Isa. lxvi. 22.) It is the ultimate and full meaning of the promise to Abraham, to be heir of the world (Rom. iv. 13). With reference to the hope of their faith, to the dominion of their spirit, it is already said of God's children, 'All things are yours.' The first promise was altogether for the present; the second already points to the ever-coming-after consolation; the third stretches far away into the most distant futurity. The kingdom of *heaven*, which appears not at first in earthly power and glory, but comes into the heart of the wretched for their consolation and righteousness, is nevertheless in its future, as it here at once openly proclaims, a kingdom of the *earth*."—(P. 107.)

The War: its Origin and its Consequences. By the Right Rev. H. Southgate, D.D. London: J. Madden. 1855.

Several times over does this American Bishop make warm mention of the "ancient Christianity of the East," meaning thereby the Greek Church; and his sympathy with this apostasy is the key to this pamphlet, which is, out and out, a defence of Russia. He writes on the hypothesis that Russia has no ambition,—no designs on Turkey,—no hankering after European or Asiatic aggrandisement,—nothing but a fatherly desire to protect the Greek church from Latin insult and oppression. Sebastopol is, we suppose, merely meant for a monastery, and Cronstadt for a convent.

The First Seal: being Short Homilies on the Gospel according to Matthew. London: Hatchard.

We refer to this work merely to quote a singular passage for the purpose of shewing how philosophically Scripture may be explained away. It is from the homily on Chap. xxiv. 11–4.

"*The teaching of the Lord is, that we are no more to expect Christ's bodily presence upon earth.* (! !) He will come by his preachers, he will come by his Church, he will come by his judgments, he will come by his heavenly graces and blessings, he will come by his Holy Spirit in our hearts; *but he will not come and be seen any more in bodily presence:* (! !) 'Henceforth we know him no more after the flesh' (2 Cor. v. 16). Many false Christs will arise, and many will say, 'Lo, here is Christ! and we are the true and only Christian congregation and Church.' But go ye not after any of them; though

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many will be deceived, discouraged, and offended. But Christ shines and cometh in the heart. He is always coming; always present, if ye will. As the sun riseth daily in the east, and maketh its progress daily, and hourly, and momentarily, rising higher and higher, and shining brighter and brighter in its course towards the west; as it maketh its progress from eastern to western nations, haply declining to some part of mankind while it is culminating to another portion; and as the lightning, or the light of the sun from behind a cloud, flashes instantaneously, and at one and the same moment, to the spot illumined, and to the uttermost region of the earth which is under heaven's canopy and covering, so Christ makes gradual and constant progress, or shines suddenly with perfect meridian blaze in the heart; shewing the full glory of his face, and bringing heavenly brightness and heat to the souls that will open to receive him and his second coming. And, on the other hand, wherever the heart is corrupt, and dead in sin, and foul, and sightless, and loathsome as a carcase, these will be the prey of evil spirits, and will suffer their condign punishment in their own hearts and lives, and before the eyes of men in this world, as a sign and foretaste of eternal judgment in the next. And this coming of Christ is to nations as well as to churches and individuals; and so is the concourse of foul spirits and devouring birds to corrupt and putrifying churches and nations, and political ruin and devastation, which are but the outward signs of God's wrath and sentences upon apostate nations, and his rejection of them from the land of the living, and from walking in his sight and presence."

If the above statement be true, then there will be no real second coming of the Lord at all. That event would be an obtrusion, a discord, a disaster.

Extracts.

"Some hundreds of years are past since Peter said, 'The end of all things is at hand:' we see, or may see, a sensible decay and languishing, through age, in this vast body of the world. How is the strength of the earth worn out with long travail to bring forth fruit, for the use of man's life! The other creatures, how are they feebled since their first original! Yea, how many signs of Christ's second coming have been evidently accomplished in our eyes? Apostasy from the faith, revealing of that man of sin, his consumption, in a great measure, by the breath of the Lord's mouth. And yet, who almost bethinks him of preparation against that day, and rather lives not as if death, and hell, and judgment were all but fables?"—*Slater on Thessalonians.*

"There is nothing more certain, than that the Lord will come; nothing more uncertain than *when* he will come: that the certainty of his coming, and the uncertainty of the time, might always keep us in expectation."—*Ib.*

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"What is it of man that sleepeth? Some heretics made question, and at length resolved, the separate souls cast into a dead sleep, to remain without action till the general resurrection; which if they would limit to the organical actions of the soul, that without commerce with the body cannot be exercised, the strife were ended. But experience hath taught us, the soul hath her immaterial acts, which, without bodily organs, she is enabled to exercise. First, we see it in the straighted tie of the senses, by sleep, thinking, meditating, discoursing. Secondly, yea, the most perfect actions of the mind are what time it hath least commerce with the body. In ecstasies, Paul had his greatest revelations; and John in his ravishment saw his most heavenly visions. Thirdly, perhaps, also, that place of John implies, that separate souls have their employment in lauding and praising God and the Lamb."—*Ib.*

The Saint's Prayer for his Lord's Return.

"Hasten, O my Saviour, the time of thy return; send forth thine angels, and let that dreadful, joyful trumpet sound: delay not, lest the living give up their hopes: delay not, lest earth should grow like hell, and lest thy Church, by division, be crumbled all to dust, and dissolved, by being resolved into individual units: delay not, lest thine enemies get advantage of thy flock, and lest pride, and hypocrisy, and sensuality, and unbelief, should prevail against thy little remnant, and share among them thy whole inheritance, and, when thou comest, thou find not faith on the earth: delay not, lest the grave should boast of victory; and, having learned rebellion of its guest, should plead prescription, and refuse to deliver thee up thy due. Oh, hasten that great resurrection-day when thy command shall go forth, and none shall disobey; when the sea and earth shall yield up their hostages, and all that sleep in the grave shall awake, and the dead in Christ shall first arise; when the seed that thou sowest corruptible shall come forth incorruptible; and graves that received but rottenness and retained but dust, shall return thee glorious stars and suns: therefore, dare I lay down my carcase in the dust, entrusting it, not to a grave, but to thee; and therefore my flesh shall rest in hope, till thou raise it to the possession of the everlasting rest. Return, O Lord; how long? Oh, let thy kingdom come! Thy desolate bride, saith, Come; for thy Spirit within her saith, Come, who teacheth her thus to pray with groanings after thee which cannot be expressed: the whole creation saith, Come, waiting to be delivered from the bondage of corruption, into the glorious liberty of the sons of God: thyself hath said, Surely I come. Amen. Even so come, Lord Jesus."
—*Baxter.*

The Children given to Christ.

The reason why he is not ashamed of them, is, because of the eternal designation and donation of the Father, "Behold I and the children WHICH THE LORD HAS GIVEN ME." The first point of consideration is,

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When were the children given to Christ? Before their vocation, because it is the ground of their effectual calling: "All that the Father hath given me shall come unto me." But when were they given? They were given in the covenant of redemption. "Thine they were," says the Lord Jesus to the Father, "and thou gavest them me;" and for those who are given, Christ is surety, as Judah was surety for Benjamin: "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." This is the seed, which, on the other hand, the Father promises he shall see. It is true, that to him they are Benonis, he 'dies in travail' of them, yet shall they prove Benjamins: "He shall see of the travail of his soul, and be satisfied."—*Duke of Manchester.*

The Hope of the Dying Saint.

"Therefore let us accordingly consider things, always having before our eyes 'heavenly Jerusalem,' the way thither to be by persecutions. Remember the dear friends of God, how they have gone it after the example of our Saviour Jesus Christ; whose footsteps let us follow even to the very gallows, if God so will, not doubting but that, as he within three days rose again immortal, even so we shall do in our time—that is, when 'the trumpet shall blow,' and the angel shall shout, and 'the Son of man shall appear in the clouds, with innumerable saints and angels, in majesty and great glory.' Then 'shall the dead arise,' and 'we shall be caught up into the clouds to meet the Lord, and so be always with him. Comfort yourselves with these words,' and pray for me, for God's sake."—*John Bradford.*

Sebastopol and Armageddon.

"I have seen in several of our journals and periodicals of late, essays upon the word 'Armageddon,' which seem to me, I confess, sufficiently absurd. An attempt has been made to shew that this place, bearing this name in the Hebrew tongue, most probably is, or must be, Sebastopol! Now I think it just as probable that this place may mean Armagh, in old Ireland, as the capital of the Crimea, which happens at present to be besieged by the western powers of Europe. I wonder that it has not struck some of those who have recently given their thoughts to the public upon this subject, and who appear to be apocalyptic students, that the verse in Rev. xvi., in which this word occurs, belongs not to the vision, 'I saw,' &c., but to the explanatory key appended to the vision, and comprehended in a sentence beginning with verse 14, and extending to the end of verse 16. The whole of it runs as follows:—'For they (the frogs) are (*i. e.*, signify) spirits of demons working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them unto the war of that great day of Almighty God. . . . . And *they** gathered them together into a place

* Most of the translators, both ancient and modern, have overlooked here the rule in Greek syntax, "*neutrum plurale gaudet verbo singulari,*" and

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called in the Hebrew tongue Armageddon.' Now, it is a rule of interpretation of the Apocalypse, as laid down by the illustrious *Mede*, which commends itself to common sense, and can never be violated with impunity, that, as a *literal* interpretation is never to be forced upon a *vision*, so the literal interpretation of words containing a KEY to a vision is never to be departed from, but most rigidly held to. Thus, in chapter i., 'The seven stars *are* (*i. e.*, signify) the angels of the seven churches, and the seven candlesticks *are* the seven churches.' Now, following this safe rule, what can a place called in the Hebrew tongue Armageddon mean but Armageddon, or the hill of Megiddo, in the Holy Land itself? What place can it be but the same which was the scene of the discomfiture of the kings of Canaan of old, when they came to fight against Israel in the days of Deborah and Barak—when 'they fought from heaven—the stars in their courses fought against Sisera?'

"We need not here perplex ourselves about etymologies. That the compound word Armageddon consists of two,—viz., הר, 'a mountain,' and מגדון, the name of a place, I suppose no Hebrew scholar will deny. I know that ordinarily ע is a radical, and not a servile, or mutable and omissible, letter in the Hebrew alphabet. But in proper names this rule may not always rigidly hold good. I suspect that the full spelling of the word may be found in the name of Gideon (גדעון), and that the root may therefore be גדע, which signifies 'to cut off.' Armageddon then will express 'the hill of excision;' as we know from Ezek. xxxviii., that the hosts of 'the prince of Ros, Meshech, and Tubal' shall fall 'UPON THE MOUNTAINS OF ISRAEL.' Thus, a quarrel which began about the protectorate of 'the holy places,' shall end about the protectorate of the same 'holy places.' The question, then, to be decided summarily, shall be, who is to possess *Immanuel's* land, and to reign over it—IMMANUEL himself, or the secular powers of the Gentiles (be they who they may), who have taken 'the false prophet' (or Antichrist) under their protection—as Balaam, his type, of old, sheltered himself under the wing of Balak, and perished at last along with him, in the war into which he entered against the children of Israel. Such an anticipation presupposes something like a reconciliation between the Greek and Latin Churches, or at least the Pope (perhaps, after the destruction of Rome, or his being compelled again to flee from it), throwing himself upon the protection of the great northern autocrat—contented, for the present, at all events, to let the latter wear the diadem of royalty, and have the temporal *sword* carried before him, so that he continues to wear the *mitre*, and be complimented with the title of 'pontifex maximus,' or 'universal bishop.' And is there anything very improbable, in itself, in such a course of events, or contradictory to anything that is written in the sure word of prophecy? What keeps the Greek and

have rendered *συνήγαγεν*, "he gathered," instead of "they gathered,"—to wit, the spirits of demons spoken of in the foregoing verse. The *Syriac* here, however, is an exception; as I find the Latin translation of it, in Walton's Polyglott, is "*et congregarunt eos.*"

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Latin Churches asunder? What, but the personal ambition of the Pope, and of the Czar? And how easily might circumstances recommend, or even dictate, a compromise? Is not the one Church as idolatrous now as the other? Is not the one as ready to worship the *immaculate* Virgin as the other? Is not the one as averse to the free circulation of the Scriptures as the other? And as for civil and religious liberty, there is more of it to be had, and enjoyed, now under the dominion of the TURK, than either *Greek* or *Roman* CATHOLICS would allow, if they had their uncontrolled will. The prospect, certainly, of such an union as this is sufficiently alarming to the Protestant world. But if the days that are coming are evil, they shall be also short. And the confederacy that is forming—of which the Jesuits are, and will be, the active mediators—shall not stand: it shall be broken—and broken for ever—before its purposes are accomplished. And what then? Oh! what then? THE GOVERNMENT SHALL BE UPON THE SHOULDERS OF THE SON OF THE VIRGIN." *

Knowledge Hereafter.

"When in that glass, that *speculum eternitatis*, we shall have the lively view of all that truth, the knowledge whereof can be any way possible and grateful to our natures,—and in His light, see light! When all those vast treasures of wisdom and knowledge, which already, by their alliance to Christ's saints, are interested in, shall be open to us. When the tree of knowledge shall be without enclosure; and the most voluptuous epicurism, in reference to it, be innocent! When there shall neither be lust nor forbidden fruit,—no withholding of desirable knowledge, nor affectation of undesirable! When there shall be the pleasure of speculation without the toil; and that maxim be eternally antiquated, that increasing knowledge increases sorrow."—*Howe*, *Blessedness of the Righteous*, chap. v.

The Pilgrimage and the Kingdom.

"It is said of Cain, that he built a city; but Abel was a pilgrim, and built none. For the city of the saints is above, though it have citizens here upon earth, wherein it lives as a pilgrim until the time that the kingdom come, and then it gathereth all the citizens together in the resurrection of the body, and giveth them a kingdom to reign in, with their King, for ever and ever."—*Augustin's City of God*, book xv., ch. i.

Satan's Struggle for Dominion.

"Oh, what a master is Satan of wiles! And what a battle he hath waged for this world! Very lovely it must be in his sight; as the garden of Eden before him. And what a wilderness hell must be, that he contends so strenuously for this poor fallen earth!"—*Irving.*

* The above extract we copy from a letter of Mr Digby, in the *Achill Missionary Herald* of March last.

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The Apostle John.

" He lays his testimony before the Churches to the remotest ages, under the guidance of the Holy Spirit, who had been promised to him as well as to the rest, *to lead him into all truth, to bring all things to his remembrance*, and also *to shew him the things that were to come.* His first writing is *historical;* with it he winds up and completes the gospel testimony of the life, sufferings, death, and resurrection of our Lord. His last writing is *prophetical;* and in it he connects the last things with the first—the prophecies of the Old Testament with the language of the New, for the revelation of the final object of all—*our Lord's second coming, and the establishment of his glorious kingdom, as in heaven so likewise on earth.*"—*Da Costa.*

Correspondence.

JERUSALEM.

We give the following extracts from different sources respecting the "Hill of Ashes," merely premising that a recent German writer thinks he has shewn that the hill in question cannot be the place to which the remains of the *Jewish* sacrifices were carried:—

1. *Hill of Ashes.*

A letter from Mr Finn, Her Majesty's Consul at Jerusalem, in April last, gives the following information:—Outside of the city, toward north-west, near the tombs of the kings, are some considerable heaps of blue grey ashes, on which no grass or weeds ever grow. One of them may be forty feet high. Dr Roth, of Munich, in 1853, carried home samples, in order to analyse them, it being the opinion of some of the English residents that possibly they were the *ashes of the ancient sacrifices.* He has written, that a careful analysis in Liebig's laboratory countenances this supposition.

	Ashes from the top.	From the basis.
Soluble silicic acid,	1.212	1.421
Alkalis,	1.150	0.820
Oxide of iron,	0.762	0.875
Calcium,	45.230	44.654
Magnesium,	6.785	4.996
Residuum, red hot, but insoluble,	6.963	6.637
Carbonium,	1.706	3.750
Phosphoric acid,	0.716	0.849
Aluminum,	3.750	2.866
Carbonic acid,	30.610	32.540
	98.886	99.408
Loss,	1.114	0.592
	100.000	100.000

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Thus it appears that the ashes are chiefly of *animal* origin, not vegetable. Small fragments of bones and teeth, burnt to coal, are found among the ashes. though it is impossible to ascertain the species of animals to which they belonged. A small per centage of *silicic acid* is, at the same time, to be noted; for ashes of *flesh or bones* never contain this. Dr Roth, therefore, supposes that *the ashes of the meat offering* may have also been carried to this spot.

While this discovery is interesting in itself, as bringing us into contact with the Aaronic priesthood, and reminding us of the sacrifice now completely offered once for all (the *ashes* declaring in type "*It is finished*"), it is of use in helping to determine the controversy as to the course of the ancient walls, since, of course, these ashes must have been *beyond* the walls.

It is possible, also, that the real *Calvary* was at, or near, this spot.

2. *Discovery of an extensive Subterranean Excavation.*

"Some three or four winters ago, a portion of the northern wall of the city, about two hundred yards east of the Damascus gate, gave way, after a heavy fall of rain and snow, when the ponderous masses of the falling wall, together with the violence with which they came down, broke through the roof of what then appeared to be a natural cave. The wall was repaired soon after by order of the pasha, and the broken strata closed up with masonry, without exciting much curiosity. Rumours, however, got afloat, through the workmen, that the place closed up was of no ordinary character; but no attempt to gain an entrance into it was made until of late, when a few individuals succeeded in obtaining their object. Soon after, I, in company with some friends, having provided ourselves with the necessary implements, as candles, lanterns, matches, &c., effected an entrance into the same place.

"This remarkable place, which is evidently nothing else than a vast underground *quarry*, large enough, even as far as it has been explored, to have furnished the materials for the building of the temple, and the walls of Jerusalem, extends south-east of Mount Moriah, in the direction of the Mosque of Omar.

"Being nothing more nor less than a *quarry*, one might have been led to expect it to be but simple in its form, and somewhat limited in its extent; neither of which, however, is the case. The windings and the sections of this amazing excavation are so intricate and complex, that we frequently found ourselves returning to those spots from which we had successively started, without either knowing or recognising them again, in spite of the landmarks which we had set up for ourselves as we went along. Here we had to climb over a mountainous heap of chips of stone; there over piles of unwrought blocks of rock, heaped one upon the other in wild confusion; now crossing a lofty hall-looking place, of a size sufficient to accommodate thousands of workmen; and then passing through a number of smaller ones leading into one another, of various dimensions, and of different elevations; when all of a sudden we had to retrace our steps from the frightful gapings in the roof over our heads, and anon were stopped, to our great disappointment, by mounds of earth, which evidently had come through the broken strata from above.

"The roof of this enormous excavation, which took us above three hours in perambulating, is supported at intervals of about twenty, thirty, or forty yards, by square massive tower-like bastions, or pillars of various heights and dimensions, formed out of the native rock, or rather left there standing by the surrounding parts being cut away. As some of these supporters are decaying at the basement, the roof may at no distant day give way at that part, and become the tomb of the houses and the people above. And although the facings of those portions of the cut-away rock which lie exposed to the action of water, were coated over with a thick incrustation of stalactites, which shewed the remoteness of the age of the excavation, yet the marks of the chisel on the dry portion of the rock looked as new and fresh as if the workmen had only just

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retired. Nowhere is the work of man and that of nature more strikingly contrasted than here. For while in one you could trace the deep furrows, with the grave and solemn appearance of old age, in the other the reverse was the case; all looked as of yesterday, notwithstanding the conviction that the sound of the workman's hammer had not been heard here thousands of years, during which the very structures, which ambitious vanity had reared to fame, or religious zeal to the honour and glory of God, of the materials that had been quarried out of this place, had all alike perished, and nothing is left behind for the bewildered visitor to contemplate of the works of the projectors and their projects, than a wide intricate vacuum, the habitation of the greedy jackall and the drowsy bat.

"After remaining at the said spot for a little while, admiring the delicate texture of the stalactites, which were so beautiful that it was almost sacrilegious to touch them, we proceeded onwards, encountering in our way only such objects as tended to heighten our curiosity, and to excite inquiry, such as: Why and wherefore were deep niches cut here, and a flight of steps there? or, To what class do those animals belong, over whose burrows we were stumbling? or, How and when had the human skeletons, that lie on yonder ledge of rock, been brought hither?

"All these gave way to an object of much greater interest, almost affecting. Within a retired solitary place, hidden from the gaze, stood a grey-looking circular basin of about three feet in diameter, scooped out with great regularity in the solid rock, receiving in its bosom the water that was filtering through the sides and the ceiling above. Close to it, lie scattered broken pieces of pottery, remains of vessels used for drinking, and to which, being perpetually washed by the gentle stream of the overflowing basin, is communicated a newness and a freshness, so that they appeared as if they had just dropped out of the hands of the hurried workmen when coming hither to quench their thirst, and who had only left to furnish themselves with new and entire ones wherewith to draw from the little crystal fountain which nature seems to have provided near at hand for their convenience. Their lives, alas! like the water spilt on the ground, can no longer be gathered again.

"A melancholy grandeur pervaded every part of this vast excavation; the armoury or storehouse, if I may call it, perhaps, of Israel's own perseverance and industry! How thorough and complete must have been the overthrow of that people, and how frequent must have been the change of masters (to which the city of Jerusalem has been subjected since the expulsion of its rightful possessors), to make such an amazing place so entirely forgotten as to be laid bare by mere accident! Who can tell how many objects of sacred interest and importance this vast and wonderful excavation (which extends in the direction of the site of the temple) may be the depository of? I shall not speculate on probabilities, nor would I attach a nobler origin, or a higher design to the excavation, than what it obviously bears on its very brow, which some of our friends here are inclined to do. Yet it is intensely interesting, being probably the very rock whence the sanctuary was hewn, or the hole of the pit whence it was dug! If this be the case, which is more than likely, it will be sufficient to rescue this remarkable excavation from its slumbering obscurity, and secure to it a name and position amongst the most honourable places of the earth."
—*Jewish Intelligence.*

A letter to the *Athenæum*, of May 5, gives the following remarks, the result of a visit to the Hill of Ashes in 1852:—"Digging both at the top and near the base of the largest heap, I was struck with the fact that the whole seemed homogenous, there being no earth, stones, pottery, or rubbish of other kind, mixed with the grey-blue mould. This seemed unfavourable to the popular idea of their being formed from soap-boilers' ashes. Continuing to dig, I was soon greatly interested to find among the ashes (which appeared to me to be *animal*, though I never had them ana-

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lysed), small *portions of bone*, strengthening my belief that I was surrounded by the remains of the burnt-offerings of Israel during a thousand years. But the proof appeared to amount to demonstration, when I discovered, a foot or more from the surface, *fragments of bone*, sufficiently large to leave no doubt of the animal to which they belonged. I have in my possession a number of specimens, among which is one three inches long, evidently the *leg-bone of a sheep or lamb;* another, a fragment of the skull, or nose-bone; and two others, fragments of ribs, which it seems impossible to mistake for any other but the same animal. The first-mentioned of these specimens has been charred, or blackened, by the action of fire." The writer then remarks that this discovery may throw light on Jer. xxxi. 40—"The valley of the dead bodies, and *of the ashes*." He supposes that the hollow which would anciently exist betwen the wall and the *Hill* of Ashes, was this "*Valley of Ashes*," though the ruins have now filled up the hollow.

He thinks, "*Valley of dead bodies*" is the Valley of Hinnom. But in the Hebrew, the clause may read thus—"The valley of *dead bodies and ashes*"—one valley only—one and the same valley, called so from the carcases of beasts (פְּגָרִים is the word; and in Gen. xv. 11, it is the term for the *slain animals* offered by Abraham), and from the ashes of the altar fire.

To the Editor of the Journal of Prophecy.

Dear Sir,—If you had not most liberally permitted me to encroach on your pages in two or three recent instances, I might have troubled you with a formal reply to the article in your last Number "On Miraculous Gifts;" which, fairly and fully examined, would confirm rather than estrange "faith, hope, and charity" towards "the Catholic and Apostolic Church"—vulgarly called "Irvingite."

The use made of the French prophets, Mormons, &c., is a very sorry specimen of logic, reminding us of "Salisbury Steeple." I, for one, consent to your concluding remark, serious as it is: "Either we or you must be guilty of something very like the sin against the Holy Ghost!"

"Fully persuaded in my own mind," after quarter of a century's patient and personal, prayerful and profound investigation, with varied and valuable sacrifices for truth's sake, I can only recommend others to pause and ponder, and ask inquirers to peruse in fairness, if not with faith, some of the many recent publications of our brethren,—such as, (1.) Nichs. Armstrong's Sermons, 1854. (2.) H. Drummond's Reply to R. J. Wilberforce, on Church Authority. (3.) Discourse at Albury, 25th December last, on the recent decree of Rome respecting the Immaculate Conception—a sign of the times!—With respect, I am, dear sir, your humble friend,

Oliver Lyndall.

Coltmann Street, Hull,
18th May 1855.

MELCHISEDEC AND JESUS IDENTICAL.*

To the Editor of the Quarterly Journal of Prophecy.

1. May not Melchisedec, king of Salem, be, with much propriety, regarded as office-names of our blessed Lord, seeing the Apostle Paul gives an *interpretation* of each in his Epistle to the Hebrews? (vii. 2).

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* We insert this letter, not because we agree with it, but because it brings out all that can be said on the side which it advocates.—Editor.

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2. It is not very clear that Melchisedec was king of Jerusalem, or Salem, as it probably then was called; neither is it clear that he met Abraham in that locality.

3. It will be difficult to prove that Melchisedec is anywhere set forth as a *type* of Jesus; there is such a striking resemblance the one to the other, as evidences their identity (Heb. vii. 3, 15).

4. Why should the Holy Spirit have taken up this subject so *specially*, and the apostle have stated of the "*many things*" he had to say of him, as being "*hard to be uttered*," and the parties whom he addressed, "*dull of hearing*," if Melchisedec were only a type? May not all this remarkable speciality be intended to meet the case of, and so counteract, our natural slowness of heart to believe all that is written of Jesus, in Moses, in the prophets, and in the Psalms concerning him? (Luke xxiv. 25, 27, 44, 45).

5. Those who regard Melchisedec simply as a type, do not appear to meet with the same difficulty as the apostle; but express wonder that any should think differently to themselves.

6. Why should such extraordinary phraseology be used to describe a mere man as is contained in Heb. vii. 3? To say it has reference to his office, or typical character, is very unsatisfactory; who ever heard of any office, or even type, being "without father, without mother," &c.?

7. Surely the *office* of Melchisedec is not referred to when it is said, "Now consider how great this man," ver. 4 ("IS" may, with equal propriety and authority, be *inserted* as "WAS").

8. There is a peculiar similarity of phrases used to denote the priesthood of Melchisedec and that of Christ—"abideth," ver. 3; "liveth," ver. 8; "after the power of an endless life," ver. 16; "for ever," ver. 17. Are there *two eternal* priesthoods? Certainly not.

9. Psalm cx. has, with great propriety, been termed "*the antemundane oath*," which is borne out by 1 Peter i. 20; so that our Great High Priest was ordained to this office before the foundation of the world, "before Abraham was;" and, according to the words of the oath, "after the order of Melchisedec," King of Righteousness, and King of Peace!

10. Is not king of righteousness altogether inapplicable to a sinful man?

11. Wherein consists the inferiority of Abraham to either the person or office of Melchisedec, if the latter were simply a man? Who was greater than Abraham who "had the promises," who is "the father of the faithful," "the father of us all" (see Rom. iv. 16, 17; Gal. iii. 22–31). Whoever will be at the pains narrowly to investigate the history of Abraham, will not fail to discover that a remarkable pre-eminence is given to him above all others.

12. Abraham was *inferior* to Melchisedec, for he offered religious homage, "he gave him tithes of all" (Gen. xiv. 20); moreover Melchisedec "blessed him that had the promises," "and without all contradiction the less is blessed of the better" (Heb. vii. 6, 7).

13. Who but our King of Righteousness and Peace is "THE Priest of the Most High God"? How remarkably *appropriate*, then, that *He* should "bring forth" to him "that had the promises," sacramental "bread and wine" (Gen. xiv. 8).

14. A main scope of the Epistle to the Hebrews is to set forth the eternity of the person of Christ, and so his pre-eminence to "angels," i. 4–14; to "Moses," iii. 3, 4; to "Aaron," and "the Aaronic priesthood," v. 4; vii. 11; and to "Abraham." Now the proof brought to bear upon the pre-eminence of Christ to Abraham is, by shewing Abraham's inferiority to Melchisedec! Why such an abrupt departure from the scope of reasoning adopted by the apostle? why such a secondary order, and, indeed, *untelling* proof as this, for the purpose intended, if Melchisedec and Jesus were not identical?

15. No mortal man, however exalted, could be made "like unto the Son of God" (vii. 3), which includes the eternity of his person; and *this* is the point

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the apostle presses or insists upon. Here *types* find a boundary over which they cannot pass.

16. The offices and glory of our Lord Jesus Christ are not *derived* from any creature. "He is before all things;" "in all things he hath the pre-eminence." "He is a priest for ever after the order of the King of Righteousness," not after Aaron, who was a type of Christ. In our Royal High Priest, "righteousness and peace kissed each other" (Psa. lxxxv. 10).

17. "Death passes upon all men;" but of Melchisedec "it is witnessed that he *liveth!*" Why this striking antithesis? (Heb. vii. 8).

18. The priesthood of Melchisedec was everlastingly perfect, remains so, never was changed or transmitted, but in the fulness of time was fully *developed.*

19. If Melchisedec be not identical with our "Great High Priest, Jesus the Son of God" (Heb. iv. 14), there must be *two* abiding priests, or the priesthood of Melchisedec has become transmissive, which Holy Scripture allows not.

20. "Melchisedec met Abraham," and "brought forth bread and wine." May not this have been the time and circumstance our Saviour refers to in John viii. 56, "Abraham rejoiced to see my day; and he saw it, and was glad"? S. S.

Liverpool, 1*st June* 1855.

[We continue the extracts from the letters of a friend, which we began in our last Number.]

I.

November 6, 1850.—I have an awful impression that Britain is ripening apace for spiritual slavery.* Every man's *forte* is his foible; so is a nation's. Liberty has been God's great gift to England,—the talent specially intrusted to her keeping, not for her own glory, but for the good of the nations. Like Israel, which regarded their election instead of one of blessing to the earth, to be one of exclusion to the less favoured, Britain has made her liberty a cause of boasting over others; and by her liberty she will fall;—not that she will succumb to a temporal yoke, but to a spiritual tyranny. The ground which has grown oaks for a thousand years, on those oaks being felled, will not become the seed-bed of acorns, but of growth of an entirely opposite kind. So our national soil has so long been scourged with licence, which is liberty run to seed, that it is all hungry for the opposite,—slavery; and the grand spiritual yoke of the Papacy is all ready for it, finding no course in worn-out Southern Europe, which is exhausted, on the other hand, with such continuous crops of Popery. Romanism in Italy is seed without a soil. England is the only soil which has sufficient strength to grow an upas so

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* Saxon England of all countries—the one having habits of national subordination; therefore, what an instrument in the hands of Antichrist!

If ever there was a time when we might expect the advent to Christendom of a great religious leader, it is now. We are in perfect parallelism with the eastern nations when Mohammed arose. The salt losing its savour, so that the Church is decomposing into the three primal elements, Judaising, heathenising, and philosophising. Dust unto dust; ashes to ashes; all the sects grovelling. Each one saying, Lo, here is Christ!

This resuscitation of ancient Popery (newfangled Popery I should not wonder at) is the cause of much thought to me; the reanimation of the scotched snake seems the red-heating of a bar of iron at the ends in order to weld it to something which will soon be amalgamated with it. We shall see ere long an intermarriage, the fruits of which will be like the Endriago of Amadis, the masterpiece of Satan.

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stupendous as Satan now needs—the intermarriage of Roman with German Catholicism. The offspring will destroy the parents. Were a great social overturn to take place in Britain, and the wholesome check of government removed, the power that would arise would have its focus in Oxford—spiritual despotism. Men, long surfeited with self-will, are unconsciously longing for a yoke—something to ease their consciences. While they glory in freedom of trade, as the proud man glories in calling the woman he has humbled his mistress, so in the last ages men lay the Church in ruins, and worship the relics. What a spectacle will England then present! The masses! — what a soil in this country for lean, esurient Popery to root itself in! In Italy all *smeddum* gone from the one, nothing but slag remaining:—no manhood to work with. We see a foreshewing of this in the United States, which has a strong tendency to spiritual despotism; only their vast prairies behind, prevent that concentration which is needful to the growth of such a power. . . . . . But Saxon England, with her truth, her insular position, her intense energy, what a prize!

II.

November 6, 1853.—The ancient prophets were the Columbuses tossed on the dark ocean of vision; the reformers—yes, and the fathers, are as the successors of Columbus sailing with charts, compass, and chronometers. We are become so familiar with that path which once "no fowl knoweth, which the vulture's eye hath not seen, where the lion's whelps have not trodden, nor the fierce lion passed by," that the agonising struggles of the ancient seers have become utterly unintelligible to us. Their dread voices come to us only in echoes; and echoes are endurable, yes, lulling to the conscience. We are living in the midst of pretty transparencies, pictures of heaven, and Tophet, and the grave; our fear and obedience are taught by the precepts of men; God will arise, and rend these screens in pieces, which hide the realities from us; and once more must we come into the waves and storms of the Eternal, as we gaze at the new ocean that will open on us.

III.

May 14, 1854.—Hast thou, my brother-man, entered on some system of giving to God—either secretly in some alms-chest, or in man's sight, towards church building, foreign missions, &c.? Be thou ware! So far from thy position becoming necessarily the more fortified thereby, thou art exposing thyself to the test of God and his angels in a way thou never wast before. You thereby invite God's visit as Judge of thy secret integrity. He, be assured, will soon come down to examine how thou gainest that money which thou art giving to him. Remember, he will not accept what is not thine own to give. Whatever begging collectors of charity may say to thee, God will not become a receiver of stolen goods. In the act of alms-giving or oblation, thou challengest God to judge of your uprightness. Happy art thou if thy heart condemn thee not; and thou canst say, like David, "I will sing of judgment." Fear not then, but expect a double portion of blessing—a blessing on thy basket and store; and a blessing on thy heart and hand. Oh! search thyself—search at once thy heart and thy ledger! How many, like Ananias and Sapphira, have lived quietly, and, as it seemed, godly, till some grand public act of giving has brought God down to search Jerusalem with candles. Oh, take care that the cry of some poor labourer, some over-wrought clerk, some ill-paid agent, be not witnessing by his secret sigh against thee, provoking God to blast thy substance, and scatter it to the winds; or what is a doom infinitely more tremendous, leaving thee joined to

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the idols which thou hast chosen, wrapping thee up in thine own fat, in that "prosperity of fools" which shall destroy them" (Prov. i. 33).

IV.

September 1842.—There is something deeply instructive in that strange fairy legend of a pair of seven-league boots, into which whosoever stepped had the power of walking seven leagues every stride;—no bad illustration of the reality of an objective power inherent in every one of God's ordinances, into which whosoever enters becomes straightway subject to influences dependent on the formative word pronounced over that office when it was first instituted. Saul, when he became king; Elisha, when installed by Elijah; "Caiaphas being high priest that year, prophesied." An English commercial traveller cannot take the head of a table, however timid otherwise, but what the spirit of his office immediately shines through him. Whoever fills the post of Premier of Britain at this epoch, will not be a week in office till he will have ample proof of the fearful strength of the great spiritual currents of the age, which will lash and foam around him like Eddystone lighthouse in a storm. No man is sufficient for these things, standing as Sir Robert Peel is —endeavouring to keep free from the trammels of party. Such a stance will break any man's back. The two ocean streams which are contending for the mastery of Christendom, will make that man's soul the arena where they may grapple in death-grips; a very maëlstrom, which will burst asunder the strongest cabinet England ever saw—how much more a man of square and rule measure like mild Sir Robert! He will soon be forced to yield; he cannot sit long toppling on that dizzy height; like one standing on an iceberg which has split under him, he has a leg on each mass gradually floating asunder; he must quit one of them, or fall into the raging sea below, the "masses." This he will not do. He is no Gracchus; he will doubtless be soon sailing in the same boat with the so-called Liberals.

V.

September 1842.—We are living in the very universal atmosphere of the Spirit—under the spiritual reign of Christ, as men call it, which is just at a close; the slow-puffing lungs of the Church are scarcely able to inhale any more: the air is the same. We have the Spirit without measure, as we have the air without measure; but the heaving bellows are all rent. What would you think of a doctor, who would say of an aged man in the last stage of asthma, that a fresh outpouring of pure air is all he needs? Why . . . . here he is now, with the mountain-breeze fanning his gray locks, and he gasps on as before. If you could inject fresh air into his lungs by a new process, the next heaving of his chest would send it out again. Think of an engineer telling the owner of an old battered steamboat, that all she needs is only a little fresh-made steam? Try it, and you may blow her and her crew into the clouds. We want a new body, not a fresh infusion of life. There is, perhaps, more of the Spirit among us than our frail vessels are able to hold; and the result is seen in the universal decomposition going on. Every new sect is just another crack in our old rusty boiler, through which the steam is issuing with hissing and bellowing more than enough. The great Husbandman did make trial to make a new plantation, selecting, as usual, the youngest and greenest shoots he could find;—all in vain! The worm got hold of them too, boasting over the branches from which they themselves were cut—the sure mark of old age in the body;—busy exposition of their parents' vices,—idolatry one of another, terminating, as usual, in hatred and variance one against another,—or in bringing forth fruit to themselves;—homeless orphans, on their way to their Father's house, making a home of the tent which he had sent to shelter them;—hero-worship supplanted by statute-worship, turning their Lord's hollow tomb,

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at which, in the dark midnight, he had commanded them to watch for him one hour, into a hall of judgment, or a snug banquet bench. The god of this world liked not this watching, especially as it talked of only one hour. But, by little and little, first, by amusing them with books and words about the Coming One—next, by upholstery work, to make the cave more worthy of him—then, by the necessary bye-laws to regulate them in these arrangements—then, drilling and organization, in order that these laws might be better observed—goodly admiration, next, of the laws and organization themselves, rejoicing in the works of their own hands! . . . . . "When is my Father coming?" frets out, perhaps, some froward child. "Silence!" say the rulers; "that is a breaking of our godly order." "I want my King!" cries a veteran. "Are there any looking out at those starry heavens for him?" "No; they are all busy hanging crimson drapery, to hide the grisly rock around us; and, when that is done, will find you plenty more of work to do." "Oh, ye sons of men, how long . . . . will ye love vanity, and seek after leasing?"

VI.

February 10, 1847.—"Covenant with Death! agreement with Hell!" (Isa. xxviii. 18). Strange words, but true. If we will lay down our arms, and make terms with the usurper, he will make a truce with us. "All these things will I give thee, if thou wilt fall down and worship me." Then even the word of God becomes sheathed to us—"Ephraim is joined to his idols"—that is, he has placed himself subject to a new jurisdiction; he is in covenant with a new master. He has sold himself, and is no more mine—"Let him alone." His life is insured, like Cain's; and "the wicked toucheth him not." He has a permit to go through this world unmolested of Satan's archers. Are peace conventions in our day not thus covenanting with death and hell not to touch them? their "inward thought" being, "that they shall continue for ever." It is God's children, not worldlings, who are called on to "put on the whole armour of God," that they may be able to resist "the wiles of the devil." No need for those to arm who have surrendered to him, "being carried captive by him at his will." Oh, how flourishing and beautiful a church may become, if they take a liferent or long lease from the god of this world! *

Poetry.

RETURN UNTO THY REST.

Cease, my soul, thy strayings!
  Have they brought thee peace?
Come, no more delayings,
  Cease thy wanderings, cease.
    These vanities how vain!
    Wander not again.

Thou hast found thy centre;
  There, my soul, abide;
Never more adventure
  Now to swerve aside.
    These vanities how vain!
    Wander not again.

* Napoleon and Robespierre were false to this covenant, and they immediately fell. If you will be wicked, be wicked out and out. You serve a hard master, who will exact all his wages.

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Thou hast reach'd thy dwelling—
Safe, sure anchorage
From the perilous swelling
Of the tempest's rage.
These vanities how vain!
Wander not again.

Tranquil hours now greet thee,
In thy calm abode;
Gracious looks now meet thee,
From thy loving God.
These vanities how vain!
Wander not again.

See yon star, love-lighted,
Sparkles from on high;
See yon hope, love-plighted,
Cheers thy heaviest sky.
These vanities how vain!
Wander not again.

Watch, my soul, the glory
Coming brightly up,
O'er yon forest hoary,
O'er yon mountain-top.
These vanities how vain!
Wander not again.

'Tis the bridal morning;
Rise, make no delay;
Put on thine adorning,
Cast thy weeds away.
These vanities how vain!
Wander not again.

Pierce these mists that blind thee,
Press to yonder prize,
Break the bonds that bind thee,
Rise, my soul, arise!
These vanities how vain!
Wander not again.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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OCTOBER 1855.

ART I.—THE FIRST RESURRECTION.

IN a former article, we examined the very few passages in the Old Testament which bear upon this doctrine. In the New Testament, as might be expected, the testimony becomes much more clear and more emphatic. It may be divided into four parts:—

The first, consisting of such passages as speak of the resurrection of the just in a way which excludes the resurrection of the unjust *at the same time:*

The second, consisting of such passages as speak of the resurrection of the just in a way which excludes the intervention of any *known* period of long duration before it:

The third, consisting of such passages as make the resurrection of the just coincident with events which we know to be premillennial:

The fourth, consisting of the direct apocalyptic prophecies

I. We begin with texts of an exclusive character.

1. Luke xiv. 14—"Thou shalt be recompensed at the resurrection of the 'ust."

The resurrection of the just is here used to specify a particular time. But on the postmillennial theory it would have been equally true if our Lord had said—"Thou shalt be recompensed at the resurrection of the unjust." And if any will contend that either one or the other is a natural way of defining a period when they will *both* rise from the dead, we desire

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no more than to put it to this plain test,—Are postmillennialists, even with this example before them, in the habit of employing such language for such a purpose? Would not any man who did so be at once set down as a premillennialist?

2. Luke xx. 35, 36—"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

On this we observe—

a. The Greek words, translated "the resurrection from the dead," are most emphatic, and utterly inexplicable, except on the theory of an exclusive, partial resurrection. A literal translation would be—"The resurrection, that from amongst the dead." Now, if "from amongst the dead" may mean "from death," as some allege, how can "*that* from death" mark out any particular resurrection? On the postmillennial theory, the resurrection of the just would be specified, not as "that from death,"—which equally applies to the resurrection of the unjust,—but as "that to honour and glory."

b. The obtaining of this special resurrection is joined with the obtaining of some particular *age*, called "*that* age," as it stands in the original. What can this be but the millennial age,—which those who have part in the first resurrection "obtain" the enjoyment of, while "the rest of the dead" are still left in their graves?

c. How could any class of persons be distinguished as "the children of God" *by the fact* of their being "children of the resurrection," if there were to be but one general simultaneous resurrection of all mankind?

3. John vi. 39, 40, 44, 54—"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day; and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. . . . No man can come to me, except the Father, which hath sent me, draw him: and I will raise him him up at the last day. . . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Four times over in these verses does Jesus promise, as the peculiar privilege of those whom his Father had "given him," who "believed on him," who are "drawn" of the Father to "come to him," who "eat his flesh and drink his blood,"—that he will "raise them up"—not to some particular blessedness, but—*at a particular time*, which he calls "the last day." We believe this to mean the close of the present dispensation. But whatever may be thought of that, the main fact remains incon-

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trovertible, that to specify the *time* when certain persons shall be raised up, Jesus regards as equivalent to promising them all the resurrection privileges of his believing people,—which it could not possibly be if the wicked were also to be raised up at the same "last day."

4. Romans viii. 11—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

How could Paul here make the raising up of our mortal bodies *conditional* upon the Spirit of God dwelling in us now, when we know that the mortal bodies of all men will be raised up without exception? Our theory supplies a ready answer. None others will be raised up *at the same time:* none others will share in "*the* resurrection." On the opposite theory, the difference between those who have, and those who have not, the Spirit of God, would lie, not in the raising up of their mortal bodies, but in their respective conditions *after* their bodies had all been raised up. Without laying any great stress upon this passage, we may safely assert that the form of expression is one much more likely to be used by one whose habit of thought was premillennial, than by one who was accustomed to regard the two resurrections as taking place together.

5. 1 Cor. xv. 22-24—"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power."

The force of this passage is somewhat obscured by the adoption in our translation of the ambiguous word "then;" which may either mean "at the same time," or "next." The latter would have been the true rendering, the word being almost identical with that translated "afterward" in the preceding clause. Bearing this in mind, then, that there are *three* successive periods specified here, the proof of a premillennial resurrection is almost equally irresistible, whether we understand the "all" who are "made alive in Christ," to mean all saints or all men. Postmillennialists usually insist upon the former, to escape the natural inference, that *only* "they that are Christ's" will rise "at his coming." The wicked, they allege, are not spoken of here at all; and "they that are Christ's" are mentioned, not as a separate "order" from *them*, but merely as a separate order from "Christ the first-fruits." Well, be it so! But the conclusive fact yet remains, that while their theory makes the resurrection of the saints to occur *at*

"the end," this passage places it at some previous period, separated from "the end" by a gap, the length of which is not told us, but which is expressed by a term precisely similar to one in the same verse, that has already covered more than eighteen hundred years. If, however, the "all" of ver. 22 includes the whole of those children of Adam to whom "it is appointed once to die," then the exclusiveness of the first resurrection, which takes place "at his coming," is still more strongly marked; the only difference being, that in this case the resurrection of the wicked, and of all who die during the millennium, must be *directly*, instead of, as in the former case, indirectly, *implied* as occurring at "the end." And indeed, the construction of the whole passage is inexplicable, except on such a supposition; for the way in which the various "orders" of resurrection, and the separate periods of time marked out by the words, "first," "afterward," "next," are associated together, absolutely demands that *some* resurrection should take place at each of them.

6. Phil. iii. 11—"**If by any means I might attain unto the resurrection of the dead.**"

The original language here is similar to that in Luke xx. 35, but even more emphatic; literally, it would be, "the out-upstanding, that (or, the one) from amongst the dead." Could any words more naturally express a separate resurrection of some of the dead, while others were left in their graves? If any think that the language of this text is a natural way of expressing a desire to "attain" to some peculiar blessedness, after a general resurrection common to all mankind, we need only put it to the same test as before, namely—*Do* postmillenarians, even with the apostle's example before them, express *their* desire, either in this or in strictly equivalent language? Do they speak of desiring to attain to *some particular resurrection*, or of desiring to attain to *some particular blessedness after a general resurrection?*

II. Under this head, we shall adduce three passages; all of which set forth the first resurrection as an object of hope, in a way that is inconsistent with our *knowing* it to be far distant.

7. 2 Cor. v. 1-4—"**For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.**"

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Now, we would just ask—How *could* a man be "earnestly desiring" *anything* which he knew could not possibly happen for centuries after he was dead and buried? Still more, how could a believer look forward with earnest desire to being "clothed upon with his house which is from heaven," *as the termination of his present groanings*, if he knew that he would cease to "groan," and would enjoy at least a thousand years of bliss with Christ in heaven, before he could possibly be so clothed upon? In that case, would not the object of his "earnest desire" necessarily be, to be "*unclothed*," so that he might "depart, and be with Christ?" It may be replied, that Paul himself expressed such a desire to the Philippians and to Timothy. But on both those occasions, he spoke with the prospect of martyrdom immediately before him. No one pretends that it is unscriptural for a Christian to rejoice at the thought of being with Jesus "unclothed," when "the time of his departure" seems evidently or probably "at hand." What St Paul here asserts is, that such is not the *normal condition* of a believer's hope; which, we repeat, it must necessarily be, if he *knows* that a millennium of such enjoyment will intervene, before he can possibly be "clothed upon with his house which is from heaven."

8. Rom. viii. 23—"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Here, again, believers are represented as "waiting" for deliverance from their "groans," by the "*redemption* of their bodies;" whereas the position of a postmillenarian's hope must be that of "waiting" for what is immediately to follow the *dissolution* of his body. If there could be any doubt as to the kind of "waiting" intended here, it is plainly shewn by the context to be a state of "earnest expectation."

9. 1 Thess. iv. 15—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep."

This assurance is given, "concerning them that are asleep," for the express purpose "that ye sorrow not even as others which have no hope." Now, if there be only one general resurrection, and that at a postmillennial advent, the glorification of the living saints *could* only "prevent" or precede that of the departed saints by a few hours at most; and who would care whether it did or not? But if the advent is to precede the final judgment by a lengthened period, then it

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would make an amazing difference to the feelings of those who, like the Thessalonians, were earnestly expecting that advent, whether their departed friends were to partake with them of its glories, or whether all intercourse between them were to be postponed for a further indefinite period. It was evidently a fear of the latter alternative that made them "sorrow as others which have no hope;" the human mind being incapable of deriving much sensible comfort, under such circumstances, from so distant a prospect. The postmillenarian "comforts" himself with the thought of meeting his friends in a few years at farthest, on his own decease. But St Paul administers quite different "comfort" to the Thessalonian mourners, by teaching them the doctrine of a resurrection of the just at the coming of the Lord: which they seem not to have understood. He still leaves their expectations to rest upon the advent; but he associates with it a reunion of all "them that are Christ's," whether they have previously "fallen asleep in Jesus," or whether they "are alive and remain unto the coming of the Lord."

III. Our third class of proofs was to consist of those texts which make the resurrection of the saints contemporaneous with events that we know to be premillennial. There are three such events—The Destruction of Antichrist; The Restoration of the Jews; The Regeneration of the World.

10. 2 Thess. ii. 1-8—"Now we beseech you, brethren, by" [rather, *concerning*] "the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Nothing can be clearer, or more demonstrative, than the argument derived from this passage. The "gathering together" of Christ's people unto him, which in the preceding epistle had been shewn to include the resurrection of them that "sleep in Jesus," could not be imminent, *because* when it *did* take place, the man of sin was to be destroyed; which man

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of sin was not yet revealed. The "gathering together" would be simultaneous with the "coming," and *by* the coming Antichrist would be overthrown: therefore, until "that wicked one" appeared, it was impossible for either of those events to take place. It is quite unnecessary to argue, whether the words translated "brightness of his coming" might or might not mean a figurative advent, distinct from his personal coming in glory.* For, whatever had been the *words* employed, the argument itself excludes any possibility of doubt as to the *thing*. The "coming" by which Antichrist is destroyed, *must be* the same "coming" which will be signalised by "our gathering together unto him." For how could it be assigned as a reason why *one kind* of coming could not be imminent, that some antagonist yet to appear would be destroyed by *another kind* of coming? One thing cannot take place yet, because something else must occur before *a third thing* can take place. *A* cannot appear yet, because *B* must appear before *C* appears. Where would be the force of such an argument as this?

11. Matt. xix. 28—"Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel"—compared with Acts iii. 19–21—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come" [rather, that the times of refreshing may come] "from the presence of the Lord; and he shall" [and that he may] "send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

No one will deny that "the regeneration when the Son of man shall sit upon the throne of his glory," and "the times of refreshing" when the Father shall again "send Jesus Christ," and "the times of restitution of all things," when "the heavens" will no longer "receive" him, are parallel expressions, referring to precisely the same period. Now, let any man with an unbiassed mind read the 11th chapter of Isaiah, and other prophetical descriptions of the millennium, and say whether there is the smallest room for doubt as to

* Of the ten passages in these two Epistles, which are universally admitted to refer to our Lord's second coming in glory, not one contains *so* strong an expression as that before us. And of the six times in the New Testament that the word here translated "brightness" occurs, once (2 Tim. i. 2) it refers to the first advent, which was *personal;* four times (1 Tim. vi. 14; 2 Tim. iv. 1, and 8; Titus ii. 13) it is universally admitted to refer to the second personal advent; while in this, the sixth, it is rendered more emphatic than in any of the others, by the addition of the words "of his coming."

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that being the time of refreshing, regeneration, and restitution. But we need not go so far for proof of this identity. The latter of our two texts itself supplies irrefragable proof. For by what is this blessed period introduced? Why, by the repentance and conversion of the Jews; which all admit to be premillennial. It is represented by the apostle as *waiting* for them to "repent and be converted;" just as it is said by another apostle to be waiting for the glorification of the elect church (Rom. viii. 19). In this time then of regeneration, refreshing, and restitution, after the repentance of the Jewish nation has procured a second "sending" to them of their Messiah from "the heavens," and while that Messiah is "sitting upon the throne of his glory," we find them again re-established in their former position as "the twelve tribes of Israel," and *the twelve apostles judging*, or *ruling over, them.* And if any proof be required that this is no figurative reigning by their principles, but a literal reigning in their persons, it is abundantly supplied by the context. Jesus had said to the young ruler—"Go and sell that thou hast, and give unto the poor, and thou shalt have treasure in heaven: and come and follow me." With evident reference to this, Peter says—"Behold, *we have* forsaken all and followed thee: what shall we have therefore?" The reply is, that they should "sit upon twelve thrones, judging the twelve tribes of Israel:" to which our Lord adds a general promise, that "*every one* that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Can anything be clearer,—whether we regard its connexion with the question to which it is a reply, with the saying which led to that question, or with the words that immediately follow it,—than that this special rule over restored Israel is promised to the apostles as a personal reward for their personal fidelity in "following" Jesus, during the time of his humiliation? *

If so, *they* at least must be raised from their graves before the millennium.

* One can scarcely help inquiring—although prophecy gives no direct answer to the question—While the *twelve* apostles (Matthias of course supplying the place of Judas) are judging the twelve tribes of Israel, what post will be occupied by the *thirteenth,* who was "not a whit behind the very chiefest apostle"? Would it not seem most natural that, having been the special apostle *of the Gentiles,* he should have some special authority over *the converted Gentile nations,* "the nations of them that are saved," who, with the Jewish nation at their head, constitute the subjects of the millennial kingdom, which Christ and his glorified Church reign over?

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12. Rom. viii. 19–23—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same; (yet) in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Here we are reminded of the share, which the inanimate and the brute creation will enjoy in the regeneration, refreshing, or restitution yet to come. No one can compare this with the Old Testament prophecies, and doubt that it refers to millennial times. Then what is to introduce that era? "The manifestation of the sons of God." They are at present his secret ones. In the resurrection they shall be his manifested ones. His "jewels" are as yet "hidden in the hollow of his hands." In the resurrection he will "make them up," and display them set in the Redeemer's diadem. That this is the time of their "manifestation," is sufficiently proved, if proof be required, by ver. 23; where the crowning act of our "adoption," namely, "the redemption of our body," precisely answers to "the manifestation of the sons of God" in ver. 19. Creation groans, and may be said figuratively to be earnestly expecting it; and "ourselves *also*" groan, really expecting it. Unless, therefore, creation in general, and the elect Church in particular, are both of them to continue "groaning and travailing in pain" during the millennium, it is quite clear that the resurrection of the saints must take place at the commencement of it.

IV. There now only remain for consideration the direct prophecies of the Apocalypse.

These may be divided into—The Promise Given, The Promise Anticipated, The Promise Fulfilled.

13. Rev. ii. 26–28—"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star."

Here we find Christ's people, as in Psalm xlix., which has been already considered, associated with them in executing those national judgments that are to usher in the day of the Lord. But how can this be, if many of them will first have fallen asleep? Verse 28 gives the answer. They will be awakened out of their sleep, to see the very "morning star" of that day arise.

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14. Rev. v. 10—"We shall reign on the earth."

Here we find the saints, whether on earth or in heaven matters not to the argument, anticipating that future reign, the commencement of which is foretold in the preceding passage, and the continuance of which, as we might easily shew, did it properly belong to our present subject, is made the basis of another promise in ch. iii. 21. If it be alleged, that the saints are anticipatiug here merely a triumph of their principles, and not a personal honour to be conferred upon themselves, we would once more ask—Whether, in point of fact, any postmillenarian was ever yet heard to express *his* anticipations in such language? When they are exulting in the prospect of the world's conversion and millennial blessedness, do they ever mingle amongst their varied expressions of joyous anticipation this particular form of speech, or anything strictly equivalent to it, "*We shall reign on the earth?*"

15. Rev. xi. 15-18—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

No one will deny that the scene here described is the opening of the millennium: whatever difference of opinion there may be as to the way in which Christ will "take to himself his great power," and as to the form of government which will be established over "the kingdoms of this world" when they become "our Lord's and his Christ's." This, then, we are told, is "the time of the dead, that they should be judged, and that thou shouldest give (*the*) reward unto thy servants the prophets, and to them that fear thy name, small and great; and shouldest destroy them which destroy (*or corrupt*) the earth." Can anything be clearer than that we have here the fulfilment of the promises given in chap. ii. 26-28, iii. 21; and anticipated in chap. v. 10? The "reward" held out to God's "servants" was, that they should be raised up in the very "morning" of the great day of the Lord, to be associated with Christ in "breaking to shivers," or "destroying," the earthly powers that have opposed his cause, and then "to sit down with him on his throne." In

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exact harmony with which, when he does "take to himself his great power, and reign," when he leaves "his Father's throne," and mounts his own throne, we are told that the time is come for his "wrath" to be displayed against "them that corrupt the earth," for "the dead to be judged," and for "the (promised) reward" to be given to his faithful "servants." There may, no doubt, appear a difficulty at first sight in the general expression used about "the dead" being judged, as if all the dead were then raised. But this is no real difficulty, if the principles enunciated in our former article be correct. It is quite sufficient if the judgment of the dead *commences* at this period, —which we contend that it does: while, on the postmillennial theory, the prophecy is involved in the far greater difficulty of asserting that "the time" is "come" for the dead to be judged, a thousand years before their judgment even begins.

16. Rev. xx. 1–6—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

And now we come at last to the passage, that is sometimes said to be the only one, on which our doctrine of a first resurrection rests. Before going any further, let us just consider what we want from it. Do we want it to prove that the resurrection of the just should be the object of our earnest desire, as a relief from our "groans" in "this earthly tabernacle?" No. We have had distinct proof of that already. Do we want it to prove, that whenever the resurrection of the just does take place, that of the unjust will *not* take place at the same time? No. We have had distinct proof of that already. Do we want it to prove that the resurrection of the just will occur at the same period as the destruction of Antichrist, the restoration of the Jews, and the regeneration of the world? No. We have had distinct proof of that already. Do we want it to prove that the resurrection of the just will

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take place at the opening of the millennium, when "the kingdoms of this world become the kingdoms of our Lord and of his Christ?" No. We have had distinct proof of that already. Do we want it to prove that the resurrection of the just at that time is introductory to their sitting on Christ's throne, and reigning with him until he has put all enemies under his feet? No. We have had distinct proof of that already. Do we want it to prove that the seat of government will then be transferred from the Father's throne in heaven to his own throne, the throne of David, "on the earth?" No. We have had distinct proof of that already. What more, then, do we want? What additional information can we look for in this last closing prophecy, which, on the principle of gradual development in revealed truth, we might expect to fill up yet more fully than any preceding one the outline already given? There seems only one thing directly concerning the resurrections, that needs to be supplied, and that is, *how long* will be the interval between the second and third "orders," between the resurrection of "them that are Christ's at his coming," and "the rest of the dead" at "the end?" We should not expect any previous revelation of the length of time that would elapse between the first and second "orders," because that would prevent the Church maintaining her proper attitude of continual watching for her Lord's return. But as the saints are raised "*at* his coming," there would appear no very obvious reason for the *subsequent* "times and seasons" being concealed from us.* Nor are they. Here, in this latest revelation, the finishing touch is given to the prophetic picture, as far as concerns our particular subject, by a plain unequivocal statement, that the interval, so frequently alluded to before in general terms, will be "a thousand years."

We really do not feel it worth while here to plunge into an examination of all the critical arguments that have been advanced for or against the literality of the resurrection intended in this prophecy. The subject has been exhausted long ago; and those of our readers who wish thoroughly to sift the question, must have recourse to much longer treatises, than we could find room for at the close of an article like this. Moreover, we scarcely think it probable that any one

* We believe this to be the reason why all dates relating to events before the advent are given in ambiguous terms, while the duration of the millennial period is stated without any disguise. If the early Church had known that the 1260 days of the predicted apostasy meant 1260 years, it could not have "watched." But the discovery of this can have no such injurious effect now, when they seem so nearly to have run their course.

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who is not satisfied with the evidence already adduced, would be convinced by any amount of argument that could be expended upon the particular passage before us. While, to those who do believe in a premillennial resurrection, from the general tenor of Scripture testimony, this prophecy is as clear as daylight. If it were necessary just to specify the leading points of internal evidence which it presents in favour of the resurrection being a literal one, we need only direct attention—1*st*, To the clause, "But the rest of the dead lived not again till the thousand years were finished;" which, on the figurative interpretation, would mean that during no part of this period, while holiness was universally triumphing, did unholiness also triumph,—how could it? 2*d*, To the explanatory clause, "This is the first resurrection;" which, on the figurative interpretation, would only be explaining one figure by another; whereas, the word "the" evidently refers to a first resurrection, with which the reader is supposed to be familiar, and tells him that the event being described is that very thing; as much as to say, Do not imagine that this is a mere revival of the principles for which the martyrs bled,—it is "*the first resurrection.*" 3*d*, To the words, "with Christ;" which shew that the persons sharing in this triumph are locally associated with the Lord Jesus, and not merely holding communion with him in spirit, as would be the case with the righteous then living on the earth, if Christ were still in heaven. For Christ to be with us, and for us to be with Christ, are two different things. Christ was with Paul in his apostolic labours; but Paul was at that time "absent from" Christ. And, 4*th*, We should refer to the clause, "They shall be priests of God and of Christ;" which, on the figurative interpretation, they would not be, in any other sense than they are *now* "priests of God and of Christ;" whereas the words necessarily imply that the saints at this time enter upon a new office, and continue to exercise it for at least a thousand years.

After all, however, our main ground for believing this passage to describe the resurrection of the just, is its entire harmony with all the previous revelations upon the same subject. We find it promised over and over again, that Christ's people shall be rewarded with precisely what they are here represented as receiving. They were to be "raised up" at a particular time, when the wicked should not be raised up; they were to "reign on the earth;" they were to "sit with Christ on his own throne;"—and here it all is. Dr Brown, indeed, attempts to confuse the matter, by mixing up two very

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distinct ideas, namely, the personal reward of the saints, and the public manifestation of God's anger against his opponents, by "destroying" the generation of them then living on the earth. If the blood of the saints, he argues, is to be "avenged" at the beginning of the millennium, not on the actual persons who shed it, but on their representatives, why should not the saints be rewarded at the same time, not in their own persons, but in the persons of their representatives on the earth? We reply, that as a matter of justice, then blood will not be avenged until those who shed it stand before the judgment-seat of Christ. It is only as a *public token* of God's wrath against the opposers of his cause and people, that the tares found standing in the field at the beginning of the harvest are plucked up and cast into the fire. A similar, though much smaller, token of it was exhibited in the sufferings which befell the Jewish nation soon after the death of Christ. In one sense, all the righteous blood that had been shed upon the earth "*came upon that generation;*" as all that has been shed since will "come upon" the generation found in actual opposition to Christ at his coming. But *that* was not "the time of the dead that they should be judged, and that he should give reward unto his servants the prophets." Abel, and Noah, and David, are never said to have *then* "lived and reigned with Christ." Cain did not receive his punishment, nor Abel his reward, in their representatives. When they do receive it, they will receive it in person. And while we admit, with the postmillennialist, that the wicked will not receive their punishment till the end of the millennium, we maintain that the uniform testimony of God's Word teaches us to look for the rewarding of the saints at precisely the time, to which Rev. xx. 1–6 admittedly belongs, and in precisely the manner which, if it be interpreted according to the natural sense of the words, is there described.

The only point in the description, that requires any explanation, is the mention of certain classes of persons, as if exclusively partakers of that resurrection; while we are told elsewhere that *all* Christ's people will be raised at his coming. If this be a difficulty, it is one which presses quite as much upon the postmillennial, as upon the premillennial, theory. For our opponents are compelled to admit, as well as ourselves, that somehow or other the classes specified must be meant to include all holy persons, inasmuch as all kinds of holiness will flourish and triumph in the millennium,—which is their interpretation of the martyrs reigning. But in reality it is no difficulty. The two great characteristics of all Christ's people, appearing

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with more or less relative prominence in different individuals, are—suffering for him, and witnessing for him; and these are just the two specified. They "that were beheaded for the witness of Jesus, and for the Word of God," are conspicuous representatives of those who are called on more particularly to suffer for Christ. They "which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands," are as conspicuous representatives of those who are called on more particularty to witness for Christ: the "beast" being selected as the type of all opposition to Christ, from its being the most public, extensive, successful, organised system of antagonism to his truth, that has ever yet appeared. We may also add, that these two classes of persons most naturally occupy a prominent position in the triumphant close of the apocalyptic visions, on account of their having occupied an equally prominent position in all its previous scenes of suffering and sorrow.

Having now completed our promised investigation of this interesting subject, we would ask any candid mind to weigh the *combined* force of the passages that have been adduced. Some, even standing alone, we venture to assert, are little less than demonstrative. It is not, however, on the logical proof to be derived from one, or two, or three of these that we rest our case, but on the moral proof of their *united* testimony. We beg that it may be considered, not whether any or all of these passages may possibly be interpreted in a different way, but whether, viewing them as a whole, there can be any moral doubt as to what the Spirit of inspiration intended to teach us by them. Difficulties may no doubt be raised, as they have been abundantly, in the shape of questions about the state of things after one or other of the two resurrections, which Scripture may or may not enable us to answer. But all such objections are vain. As well might a Jew of old have refused to believe in a Messiah to come, because he could not map out, with satisfaction to his own mind or that of others, a prospective plan of all the concomitant or succeeding events. As well might he have struck out from his system either the predicted "sufferings" or "the glory to follow," because his inventive genius could not put together a framework into which the cross and the crown might both be fitted. If God has revealed to us certain leading features of the coming age, we may surely trust his "manifold wisdom" to harmonise them at the proper time into one consistent whole, and to overcome difficulties that, to our limited view, may at present seem insurmountable.

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Art. II.—THE SMOKING FURNACE AND THE BURNING LAMP.

The fifteenth chapter of Genesis is the record of God's *promise* to Abraham concerning his *seed*, and his *covenant* respecting the *land*. We see God sustaining the faith of his servant by a renewed promise, and by the visible symbols of a solemn covenant; so that by two immutable things, in which it was impossible for God to lie, Abraham might have strong consolation, and feel that all would be well with him and with his seed, and that no good thing which God had forespoken concerning the seed or the inheritance should fail, whatever length of interval or greatness of hindrance might interpose.

The chapter divides itself into five parts, or scenes, or visions. It spreads over a whole day of twenty-four hours, commencing with one midnight and coming round to the other. There is (1.) The midnight scene, the promise of the seed, with the vision of the starry heavens (ver. 6). (2.) The morning scene, with its sacrifices and preparations for the covenant (ver. 7–10). (3.) Day, with its watching beside the sacrificial symbols till Jehovah should appear (ver. 11). (4.) Sunset, with its deep sleep and prophetic revelation (ver. 12–16). (5.) The evening scene, with its vision of the smoking furnace and the burning lamp.

Let us inquire into the meaning of this evening vision. It is evident that it concerns Israel, Abraham's seed. It points forward to scenes in their coming history. It gives in symbol what had been in the previous verses given in explicit words. It foreshadows with wonderful expressiveness Israel's strangership in the strange land, Israel's bondage and affliction, Israel's deliverance and glad prosperity. But it foreshadows more than this. It prefigures scenes and histories beyond Egypt; it carries us down through succeeding ages, on to Israel's final gladness. And mark when these symbols were presented to Abraham: he was asleep, as if God would thereby intimate that the chequered story which they represented, was to be carried out while he was sleeping with his fathers, beyond the reach of the changes depicted,—changes, the very prospect of which threw over him "a horror of great darkness" (ver. 12).

Let us look, first, at the symbols. Let us learn from other Scriptures what they really mean.

There is, first, the "smoking furnace." What the furnace refers to will be evident from such passages as the following:— Deut. iv. 4, 20—"The Lord brought you forth out of the *iron furnace*, even out of Egypt." 1 Kings viii. 51—"They be

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thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of *the furnace of iron.*" Jer. xi. 4. * The uses of the furnace or oven in Scripture are these—(1.) for preparing bread (Lev. xxvi. 26); (2.) for purifying metals (Ezek. xxii. 18–22; (3.) for the destruction of what may be cast into it (Ps. xxi. 9; Mal. iv. 1). In all of these, however, it is the idea of *intense heat* that is the prominent one; and symbolically, *intense suffering.* But the word "smoking" adds something to the figure. It recalls such passages as these:—Exod. xix. 18—"And mount Sinai was altogether *on a smoke;* because the Lord descended upon it in fire; *and the smoke* thereof ascended as *the smoke* of a furnace." Ps. xviii. 8—"There went up *a smoke* out of his nostrils, and fire out of his mouth devoured." Ps. lxxiv. 1—"Why doth thine anger *smoke* against the sheep of thy pasture?" In all which passages the reference is to anger or displeasure coming forth against any one, like smoke from a chimney, or like vapour from the nostrils of man or beast. In our text, it may point either to Egypt's wrath against Israel, or to Jehovah's displeasure against them for their sins.

Thus the "smoking furnace" is, in the first place, Egypt; and then it carries forward the eye beyond Egypt to similar scenes of affliction and bondage, such as we meet with in the history of Israel in after years, down to the great era of their final deliverance, when the fire and smoke pass away, and the furnace is seen no more.

Then there is the "burning lamp." This expression symbolises the very opposite of the preceding. Perhaps what Abraham saw under the appearance of a lamp or torch was the Shekinah, which in Ezekiel (i. 13) is thus spoken of—"As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning." But whether it was the "glory" that appeared to Abraham on this occasion, as when he was called to come out of Chaldea, or not, it does not alter the signification of the symbol, which is one of gladness, and deliverance, and glory. There is a verse in Isaiah (lxii. 1) where the same word "lamp" is used, which explains the figure —"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth *as brightness*, and the salvation thereof as a lamp that burneth," or literally, "shall blaze as a lamp." The "burning

* The Hebrew word in these three passages is כּוּר; not תַּנּוּר, as in our text; but the meaning is the same.

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lamp" is, then, the figure of Israel's salvation in the latter day. And there is little doubt that the figure used by the prophet has reference to the scene which passed before the eye of Abraham.

Thus the smoking furnace and the burning lamp were seen together, making up one symbol, and that symbol setting forth the strangely chequered history of Israel, the intermixture of light and darkness, of joy and sorrow, which was to mark it from first to last.

This twofold symbol "passed betwen the pieces,"—probably passing and repassing between them, before the eye of Abraham, thus ratifying the covenant in the most solemn way in which it was possible for a covenant to be confirmed. Israel in that furnace, and God in that burning lamp, passed between the pieces; and so the covenant was established. For while the lamp pointed to Israel's joyful deliverance, it did so by being itself the symbol of that glory which was to compass Israel about as a wall of fire,—to shine over her as a light,—to dwell in the midst of her as the very representative of the great Deliverer himself. It was the emblem of God's presence that passed between the pieces, in company with the smoking furnace. Jehovah was to be with her in the day of her hottest suffering, nay, one like the Son of man was to be in the furnace along with her. It was not a furnace at the beginning, and lamp at the close, of her history; but it was to be both together, as if the one alternated with the other,—as if there was to be a continual oscillation in her history from the dark to the bright, from the sorrowful to the glad. There has been throughout the smoking furnace, but there has been always along with it the burning lamp; so that while it was through much tribulation that she was to enter Canaan, the Lord himself was to be with her, so that when they "walked through the fire they were not burned, neither did the flame kindle on her." (Is. xliii. 2).

It was thus that the Lord forewarned Israel of coming calamity, so that when it came to pass, they might not think that some strange thing was happening to them; and it was thus that he also comforted them with the assurance of his presence, and sustained them with the promise of certain deliverance, nay, glory in the end; so that they might well say, "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord!" In the prediction of days of evil, there was contained both the ratification of the covenant and the announcement of final enlargement and blessing. How full of meaning is the symbol! how expressive is the whole scene before us!

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Mark, too, *when* Abraham saw the vision: "when the sun went down, and *it was dark*." It was while he was sleeping, and while all around was dark. How significant! For these changeful scenes of Israel's history have been all taking place since Abraham fell asleep, and during the dark night of this world—that dark night which still rests over earth, and which is not to be dispelled till the Sun of righteousness arise.

Let us call to mind some scenes in Israel's history, as illustrative of these truths.

Read the Book of Exodus. What is it but the history of the smoking furnace and the burning lamp, and these passing between the pieces, in token of the covenant? The sore bondage of Egypt, and then the glad deliverance when Jehovah interposed, and led them out in triumph, under the guidance and guardianship of the fiery pillar!

Read the Book of Judges. What is it but the story of the smoking furnace and the burning lamp, and these passing between the sacrifices? A story of alternate bondage and deliverance, alternate tribulation and triumph, alternate darkness and light,—yet still the covenant held fast!

Read their story under the Kings. What is it but the same story of the smoking furnace and the burning lamp? Is it not from first to last an alternation of cloud and sunshine, of straitness and enlargement, of suffering and of blessing, yet still the covenant unbroken?

Read the record of their captivity in Babylon, and deliverance from it. What is this but the old story of the smoking furnace and the burning lamp; captivity in the land of enemies for seventy heavy years, and their restoration to their city and their soil, with many an added blessing, which the abounding grace of their long-suffering God showered down upon them? And all this in connexion with the still remembered covenant!

But Israel's more special time of tribulation has been since she rejected Messiah; or at least since, in righteous retribution for that rejection, her land and her city were laid waste, and she herself led into captivity. It was then that she entered the smoking furnace, of which Egypt was but the type. In that seven-times-heated furnace has she been these eighteen centuries. Nor is the fire of that furnace gradually to go out, or its heat to be century after century abated. On the contrary, we expect that her last sorrow will be her sharpest—the special "time of Jacob's trouble" is in the last days. As Israel's Egyptian bondage became hardest, just before Moses appeared for her deliverance; so shall her last bondage be more severe

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and crushing, just as her great Deliverer is approaching for her final rescue.

But this smoking furnace is her last. Her alternations of noon and night are at an end. Her mingled history is done. Henceforth the furnace disappears, and the burning lamp alone is seen. She has passed through her last cloud; she has weathered her last storm. Henceforth it is all brightness and serenity. Her light is risen. Her glory has come. Her tears are wiped away. She enters on her everlasting joy.

Such, in so far as Israel is concerned, is the strange story of the smoking furnace and the burning lamp,—the alternations of bondage and enlargement, of affliction and gladness.

But Israel has not only a story to tell for herself, but for the Church. The prophetic symbol given to Abraham is for the Church of all ages. Like Abraham, she is heir of the world, but her time for inheriting it has not yet come. Till that day arrive, her history is either like that of Abraham, the history of the stranger and the pilgrim, or like Israel's, it is the story of the smoking furnace and the burning lamp; or rather, it is a union of both. For the Church is a stranger on the earth, waiting for her inheritance; and she is also afflicted and sore-broken, passing through much tribulation to the kingdom of her hope, the Canaan in which she ere long shall rest.

What is Church history made up of, but just these same alternations which were symbolised to Israel as her lot? Beginning with the days of the apostles, it brings before us, age after age, the smoking furnace and the burning lamp. Take even that small section of it comprised in the "Acts;" it is exactly this,—the darkness and the light, the storm and the lull, the bondage and the enlargement, the tribulation and the rest, —the smoking furnace and the burning lamp. Read the history of succeeding ages, during the ten persecutions, and of the times subsequent to these,—what is it but the repeated story of the smoking furnace and the burning lamp? Read the history of the Church when Popery reigned over Europe; the history of the small handfuls of believing men who, in different kingdoms and ages, such as the Paulicians and the Waldenses, held fast their testimony for God;—what is it but the same old story of the smoking furnace and the burning lamp? Read the record of the Reformed Churches throughout the world; and though not to the same extent as in former ages, still it is in substance the same story of the smoking furnace and the burning lamp. Read the history of our own Churches both in England and in Scotland, from the Refor-

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mation down to our own day,—the history of public deeds and private experience,—what is it but the story of the smoking furnace and the burning lamp?

Nay, more, is not the history of each believing man in this present age, until the Lord come, the same as that of the Church? It is by a path of alternate shade and sunshine, through a career of alternate labour and rest, struggle and victory, suffering and joy, trial and triumph, that we reach our heritage of glory. Take the biography of any man of God,—let it be Augustine, or Wickliffe, or Luther, or Calvin, or Whitefield, or Hewitson, or Judson;—what is it but the old story of the smoking furnace and the burning lamp? Look into thine own records, my friend and brother in Christ, what are they composed of? Just the same as all who have trodden the way of faith from the beginning. And what is thy future to be during the remaining days of the desert sojourn? Just the same as the past; so that thy whole life will be another of the many stories of the smoking furnace and the burning lamp,—these two alternating at less or greater intervals, until the furnace is for ever quenched, and the lamp blazes up with a glory and a brilliance such as shall admit of no future shading,—the glory and the brilliance of that region where there is no night, no curse, no pain, no death, no tears,—of that city where sun and moon are alike unneeded, and where the Lord God Almighty and the Lamb are the everlasting light.

What, then, is this alternation of sorrow and joy doing for you? It was meant to do much; and if it is effecting little, then you must be suffering loss in no small degree. He who knew what was in man—what is in his own saints—has arranged this fluctuation. It has been the Church's lot in all past ages. It is yours now. He has ordered it wisely, so that without it you could not be carried into the kingdom, or at least be rightly trained to it. How, then, are you using the arrangement? Are you throwing yourself into it with your whole heart, so as to be in sympathy with the mind of God respecting it, and to extract from it all the wisdom, and the holiness, and the expansion of soul, which it was meant to give? Or are you stupidly blind to its meaning? Nay, are you heedless of it as if it had no meaning to you? Nay, more, are you fretting under it as unjust, and murmuring against Him whose love, and truth, and wisdom have devised it, and are carrying it out?

Were your life all sunshine, you would assuredly sit down and be at ease in Zion; you would run no race, you would

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fight no fight, you would press forward to no glory. Therefore there is need of the smoking furnace.

On the other hand, were your life all shadow, you would become heartless and oppressed. Continued and unbroken sorrow is as evil as uninterrupted joy. Yes, sorrow intoxicates as well as joy. There was the wine of astonishment with which Israel was made drunken in the day of her bitter sorrow. Therefore there is need of the burning lamp. They must alternate. It is through this change that we pass onwards into Canaan; it is by means of this twofold process that we are fitted for the inheritance of the saints in light.

In the growth of plants and trees a similar alternation is required for carrying on the natural processes, both internal and external. Hence we have night and day, storm and calm, frost and warmth. There is one part of the process which requires darkness to perfect it, and there is another that requires the light; these two are going on unceasingly. So it is with the heir of the kingdom. He requires both the darkness and the light.

The intensity of the heat in the furnace—the brilliance of the lamp—the length of the interval between—the frequency of the oscillations,—these are all things beyond our calculation. Infinite wisdom regulates and watches all parts of the wondrous process. Ours it is to accept the arrangement, and to strive after the proper use of it.

1. Is it deepening your views of sin and quickening your longings after holiness and more entire conformity to the image of the Son of God? Surely it was meant to do this. Woe be to you if it does not! How terrible if it only makes you familiar with these things, and so heedless! How sad, if, instead of making your conscience tender, it only stupifies and sears it!

2. Is it unfolding your own heart to you? bringing up to view the evil that is there, the hidden things of iniquity which lay so firmly imbedded in your soul that nothing but the alternation,—this rocking to and fro,—could dislodge them from their fixtures? If not, then it must be lodging them more securely,—fastening them with more immovable tenacity to the very inmost parts of your being. If sin is not discovered and dislodged by these shocks, by what will this discovery and dislodgment be effected?

3. Is it making you sick and weary of the world,—as a world of ceaseless change,—rising and falling, toiling and resting, sorrowing and rejoicing, blighting and blossoming,

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weeping and smiling, sinning and repenting? Does it make you say, "This is not my rest; I loathe it, I loathe it; I would not live alway?"

4. Does it make you long for the rising of the unsetting sun,—the day of glory which shall know neither change nor end? Does it lead you to plead for the hastening of the kingdom, and your own introduction into the long-expected inheritance; when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads? Does it lead you to plead for the time of the Church's final triumph, and Israel's final glory; when these scenes of change shall be forgotten, or remembered only as a vision of the night? Does it lead you to long for the arrival of Him who is to extinguish for ever that smoking furnace, and to kindle into glorious brightness that eternal lamp,—who is to break the last remaining fetter of Egypt from our hands, and to bring us into the perfect liberty, and gladness, and light, which he has been preparing for his own?

Art. III.—THE JUDGMENT.

All who receive the Bible as the word of the truth-speaking Jehovah, believe in a judgment to come. They may be far asunder from each other on many points; they are at one on this,—"God hath appointed a day in the which he will judge the world in righteousness." We bow before him as the Judge of all. We own him as the Judge of "quick and dead." *

But here many prophetical inquirers stumble. They have been taught from infancy to believe in one great, brief act of simultaneous judgment—lasting for twelve or twice twelve hours; and with this long-imbibed notion in their minds, they cast away every interpretation of Scripture, and every system of doctrine which does not run quite parallel with their old ideas. They suspect every exposition or opinion which would lengthen out the time of judgment, just as many well-inclined men suspect the scientific facts which would give the world a longer backward life than six thousand years. They object to any teaching that would seem to divide the judgment into

* Mark the words, "He shall judge the quick and dead;" first, the quick, or living, then the dead. There is a twofold judgment, just as there is a twofold resurrection, and a twofold advent of the Lord.

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parts, either as respects time or matters transacted. They cling to the one meaning of "judge," to which they have been brought up, viz., pronounce judicial sentence; and every thing that would extend the meaning of the word, they reject. In vain we point them to the book of Judges, as God's great illustration of what he means by "judge." They refuse the illustration, and cleave to their own bare judicial idea. In vain we turn to such expressions as, "He shall *judge among the nations,*" as implying kingly rule; they will not hear.

It is worth while, then, to make a little inquiry into this subject. We meant to have done it wholly ourselves. But we find a book published in America some thirteen years ago, which does it so well that we prefer making some extracts from it, for the benefit of our readers. The work is entitled, *Dissertations on the Prophecies relative to the Second Coming of Jesus Christ,* by George Duffield, pastor of the first Presbyterian Church of Detroit. It was published at New York in 1842. It is a very complete work upon the subject which it announces; and we should gladly have gone over its other parts to shew their excellence, but having the object above stated specially in view, we shall confine ourselves to that chapter which is headed thus, "The nature of the day of judgment supposed to afford an objection against the premillennial coming of Christ." In a previous chapter he had put the question in the following way:—

"Is the judgment a mere judging or trial of all mankind, simultaneously collected, and speedily despatched? Or is it a new, and wonderful, and glorious dispensation, having its distinct epochs, at its commencement and its close, and calling into exercise other than judiciary powers, even the legislative and executive, and all that pertains to the work of government, which is the sense of the word to judge, as often used in the sacred Scriptures? * Is there to be any difference, in point of time, between the resurrection of the righteous and the wicked; and if so, what are the accompaniments and peculiarities of each of these great events? In what specifically does the kingdom of heaven consist? By what means and agencies is it conducted and administered? And what are its distinctive features?

"These and similar inquiries, which every one must see may be started, are not to be met and answered by any perconceived notions had as to the nature of the coming of Christ, of the kingdom of heaven, or of the millennium. We must do here, as did the ancient prophets, viz., search 'what, or what manner of time the Spirit which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow.'"

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* The work of a JUDGE, as given in the sacred Scriptures, is to *rule* or *govern,* to deliver and protect his people—to execute the laws, and to avenge or punish enemies or transgressors. Such were Gideon, Samson, Jephtha, Samuel, and others. When Christ is predicted as Judge, it is often as exercising princely and governmental rule. Psalm ix. 7, 8; x. 14–18; lxvii. 4; lxxii. 1-4, 7, 8; xcvi. 13; xcviii. 9; xcix. 4; Isaiah ii. 4; Mic. iv. 3; Jer. xxiii. 5.

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He thus very fairly states the commonly accepted opinion among professing Christians :—

"It is a very prevalent opinion, that the day of judgment, if not a day of twenty-four hours' length, is nevertheless a very short period, during which a strictly judicial process is to be conducted; and that for this purpose all mankind, both the righteous and the wicked, are to be simultaneously congregated before the judgment-seat of Jesus Christ, to hear the sentence of approbation or condemnation to be then pronounced by the great Judge of quick and dead. Such is the general account given of it in discourses by those who have undertaken to describe the appalling scenes of the last great day.

"This general notion of the day of judgment is sustained by references to various passages of Scripture, which, it is thought, imply evidently the universal promiscuous congregation of the living and of the dead at the judgment-seat of Jesus Christ. Of course, it is objected, if such be the process of judgment, it is altogether inconsistent with the idea of Christ's coming to raise the dead, and to change the living bodies of his saints, to destroy Popery and the Antichristian nations, and to extend the government of Heaven over any remnants of the nations that may yet be left in the flesh."

Having set out with the remark that all Scripture statements regarding the judgment must harmonise, he goes on to shew that there is nothing in Scripture to warrant the belief that the day of judgment must mean a mere day of twenty-four hours.

"Christ called the period of his personal ministry 'a day,' lamenting that the Jews had not known in that their day the things which make for their peace. The whole period of the children of Israel's forty years' journey in the wilderness was called a day—the day of temptation; and the apostles called the gospel dispensation a day, saying, 'Now is the accepted time, and to-day is the day of salvation.'

"Isaiah and others of the prophets, but especially the former, use the emphatic phrase, 'In that day,' to denote the period of the judgment, though not according to the popular idea; but, on the contrary, in such way as to shew that it was regarded as a season or dispensation during which many wonderful events were to transpire in the world."

He then takes up the parable of the sheep and goats; and in proceeding to do so, he starts with this excellent remark, that the Saviour does not so immediately intend to give a description of judicial processes in the judgment scenes, as of certain circumstances connected with his coming. Having quoted a number of our Lord's parables and predictions, in illustration of this statement, he then proceeds with his remarks. Referring to the scene in the seventh chapter of Daniel, he thus speaks :—

"In this prediction it is distinctly stated that, when he should come, there would be given him dominion, and glory, and a kingdom, that *all people, nations, and languages* should serve him. The idea is, very plainly and explicitly, that he shall have the universal sovereignty in the earth, which the empires of the beasts should continue to exercise till his coming. This sovereignty is to be exercised by the Son of man over nations in the flesh,—

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for the phrase, 'Peoples, nations, and languages,' is the very phrase which Nebuchadnezzar and Darius used when they addressed their subjects and inscribed to them their decrees, and is indeed the phrase which Daniel uniformly employs to denote the inhabitants of earth subject to the imperial sway.

"'Then a herald cried aloud, To you it is commanded, O people, nations, and languages.' (Dan. iii. 4). 'Then King Darius wrote unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you.' (Dan. vi. 25).

"The prediction, then, of the transfer of the nations of the earth, from the sway of imperial rulers to the dominion of Jesus Christ, is exactly what is elsewhere predicted, that he shall be 'king over all the earth.' The event, therefore, referred to by the Saviour, both in Matt. xxiv. and xxv., being the same with that of which Daniel speaks, must be the separation or division between the righteous and the wicked."

Mr Duffield's next remark in reference to the passage in Matthew is, that the language made use of by our Lord necessarily points to the *nations* which shall be found upon the earth at the time of his advent. His proof is as follows :—

"The phrase NATIONS * is never applied to the dead, but always to masses of men and women, living on the earth together, under some form or other of organised government. This being the most common meaning and use of the word, we cannot extend its import according to the objection we are considering, so as to embrace the innumerable hosts that have gone down to the grave in all ages, and from all nations. They exist, not *as nations* in the regions of the dead, and therefore cannot come forth to judgment as nations, but shall come as the throng of 'the dead;' just as John, who more especially speaks of their judgment, describes, 'And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the Book of Life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and Death and Hell delivered up the dead which were in them, and they were judged *every man* according to his works.' (Rev. xx. 12, 13).

"Such being the fact, we are not at liberty to assume that the Saviour, when speaking of all *nations* being gathered before him, out of which the goats shall be separated from the sheep, is describing the process of final judgment to be passed upon the dead. Wherefore, the account he gives, of the gathering of the nations before him, and separating the sheep and the goats, must be understood as applying solely to *the nations in the flesh*, at the time of his coming, and not to the hosts of the righteous and the wicked, as though they were simultaneously raised from the dead at a final judgment. And this conclusion, so inevitable from these premises, is further confirmed by the fact that, in the account of the judgment given by John (Rev. xx. 11-15), there is no mention made of rewards, but only of the judgment and *punishment* of those *men* whose names were not found written in the Book of Life."

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* See *Scapula*. Also Robinson's Tr. of Wahl's *Clav. Phil.* In Rev. xxi. 24, it does not denote a swarm, a multitude; for the parallelism in the text shews that they were regarded as having "kings." Of course, the proper idea of the word "nation" is involved. Τὰ ἔθνη is indeed used as a noun of multitude, to denote the Gentiles or nations of the earth, in contradistinction from the people of God, or Jewish nation, but not so as to exclude the idea of organization. So also is the Hebrew word גוי.—Gesenius says, "LXX. satis constanter עם reddunt λαὸς, גוי ἔθνος, Vulg. *gens*, unde etiam in N. T. Τὰ ἔθνη opponuntur τῷ λαῷ θεοῦ 'Ισραὴλ, Luc. ii. 32."

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Our author's next remark is, that there are several essential features of difference between the scene in this parable of Christ, and that scene in the latter part of the twentieth of the Apocalypse; thus proving that there are two judgments, of which the Lord describes one, viz., the judgment of the "living," and John another, the judgment of the "dead."

"The first is, that the everlasting fire, into which the goats are sent, is said to be 'prepared for the devil and his angels,' and is identically the same with 'the lake of fire' (Matt. xxv. 41) into which Satan is to be cast, and tormented day and night for ever and ever. Now the phrase, '*prepared for*,' implies plainly that the devil and his angels had not yet been cast into it when the goats are ordered to depart into it. Satan is bound for a thousand years at the coming of Christ, and the goats are cast into the fire long before him. But in John's account the wicked dead, at the last act of judgment, are cast into the lake of fire, after Satan had been cast there. (Matt. xxv. 32). The nations and the dead, therefore, cannot be the same.

"A second circumstance of essential difference is, that John's account, 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever' (Rev. xx. 10), does not cast the devil and his angels into 'the lake of fire' until the end of the thousand years, a long time after the beast and the false prophet had been cast in. But the beast and the false prophet, which we have seen are the secular Roman Empire and the Pope, the Man of Sin—the system of Papacy with its blinded adherents—are cast into the lake of fire before the millennium, as is manifest from this passage: 'And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These last were cast alive into a lake of fire burning with brimstone' (Rev. xix. 20); as we shewed in the last chapter, *destroyed at the coming of Christ*, 'by the spirit of his mouth and the brightness of his appearing.' The nations, therefore, spoken of by Christ, cannot be the promiscuous dead of whom John speaks."

His next remark is, that the gathering of the nations cannot be understood to refer to the promiscuous resurrection of the dead. On his proof of this point we do not dwell; but pass on to his next statement. It is as follows:—As the gathering of the nations before Christ refers to something which shall take place among the nations in the flesh, so the gathering together of the elect from the four winds must refer to something of the same nature,—in other words, to the ingathering of Israel. Without expressing entire confidence in some of his proofs here, and dissenting from his interpretations of the "angels" who gather these elect, we give some selections from his proofs:—

"This gathering of the elect together, cannot mean the resurrection of the dead bodies of the saints, for *they* are already assembled with the Lord, and come with him, as associate judges, to sit with him in judgment, and rule the nations. It is among the first acts, indeed, in the process of judgment, to enrobe their disembodied and invisible spirits with their risen bodies; but this is a very different thing from gathering them together. They have been gathered together with Christ by the death of their bodies, and shall come with him in triumph."

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Again, he adds—

"The elect being gathered out from among the wicked, just as the wheat is separated from the tares in the harvest, or as the good fishes are separated from the bad in the net where all were mingled together, is plainly the idea which the Saviour has illustrated and enforced in the twenty-fifth chapter of Matthew, by the shepherd's separating the goats from the sheep. Whatever the one means, so must the other. But the elect cannot mean the dead saints; because, having themselves been previously gathered, and coming with Christ to be clothed with their bodies, they become his messengers, to conduct the gathering process. The elect, therefore, must mean some portion of the human race that shall be found alive on the earth, mixed up with the wicked among the nations, at the time of Christ's coming,—called at one time the elect, at another time the wheat, at another, the good fish, and at another, the sheep. Who, then, are they, if they be not the righteous raised from the dead?

"Perhaps it will be alleged, that they are all the saints alive on the earth, at the time of Christ's coming, who are to be transformed and translated so that they shall not see death, according to what Paul has said. But this cannot be, for—

"First, the saints alive on the earth at the coming of Christ are suddenly changed, and instantly and simultaneously caught up with Christ into the air (1 Thess. iv. 17); whereas the gathering process is one which occupies some time, and is, in fact, according to three parables, of the net of fishes, of the wheat and tares, and of the sheep and goats, a process of judicial investigation and retribution. The rapture of the living saints is no more a judicial process than is the coming of myriads of the saints with Christ.

"Secondly, this gathering of the elect is evidently the process of taking possession of the kingdom, and of establishing the dominion of Christ and of his saints over all the earth, which kingdom, as we have seen from Daniel and others, is the reign of Christ and his saints over all peoples, nations, and languages, under the whole heavens—nations in the flesh."

As to these "elect" he thus gives his judgment:—

"The retributions of God upon the Antichristian nations; the destruction of Popery and of Rome, the seat of the beast, and of the great body of the Roman Empire, by the fiery vengeance of Heaven; the deliverance of the remnant of the Jews, and their separation from the nations, together with the infliction of vengeance on the great mass of the wicked nations that opposed and persecuted the people of God, are among the events which introduce the dispensation, and form the first great epoch of the day of judgment. The preservation and gathering together of the remnant of converted Jews, in the midst of these frightful scenes, is, therefore, the gathering of the elect, of which the Saviour speaks. Mr Faber himself is constrained to admit that this is the event referred to, although he pronounces the coming of Christ, and the sending forth of his messengers, to be altogether spiritual or allegorical."

He then takes up some other points which enforce his argument. We cannot give these in full. We select a few paragraphs.

"(1.) The first we notice is, that so far from the dead saints being embraced in the judgment, and the wicked dead being raised, on the occasion referred to, there is not a word intimated in the parable about a resurrection from the dead. The idea of a general resurrection of the dead is assumed and brought to interpret the parable. It is not certainly expressed; and whatever resurrec-

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tion is implied, it is that of the holy angels or messengers, which we have shewn are the myriads of the saints that come with Christ, and are sent forth to *gather the elect, i. e.,* the remnant of Israel, according to the election of grace. This gathering of the elect is the process of separating the sheep and the goats,—a very different thing from the resurrection of the promiscuous dead, the separation of the righteous and the wicked, and the punishment of the latter; and consequently, the separating of the sheep and the goats cannot be the final act of judgment described by John.

"(2.) The second circumstance we notice is, that the judgment and separation here referred to, is a judgment and separation of *nations.* They are *the nations,* that are gathered before Christ, and are divided one from another. (Matt. xxv. 32). For we have shewn that the word 'nations' is never used to denote the promiscuous mass of the dead, assembled at the final resurrection.

"(3.) A third circumstance deserving of notice is, that the rule of judgment which shall be adopted at that time, is one which applies universally to *the nations.* But that rule of judgment is to be the treatment which was rendered to the sheep, whom Christ calls *his brethren.* This is a very different rule of judgment from that which will be adopted at the final resurrection. *Then,* each individual is to be judged *according to the deeds which he hath done in the body, i. e.,* the heathen, who never heard of Christ, *by the law of nature,* and those enlightened by Christianity, *according to the gospel.* But the judgment here spoken of is a judgment of *nations,* for their treatment of Christ's brethren, allegorically spoken of as the sheep. The sheep, who are the brethren of Christ, we have seen are the remnant of Israel, according to the election of grace, whom he regards as his brethren, because his kinsmen according to the flesh, as well as by virtue of their submission to God, in a filial spirit, by their conversion. These are not, indeed, exclusively the brethren of Christ, for he recognises all to be such, whether Jew or Gentile, who do truly possess like precious faith with Abraham; and the believing Gentiles, being included in the covenant which God made with him, the nations will be punished for their treatment of them, but they, at this time, are all gathered—the dead having come with Christ, and living Christians having been changed at his coming. The *judgment* on the nations, then, it appears, is to be for their treatment of the Jews—Christ's brethren according to the flesh; and for their treatment of true Christians—his brethren according to the Spirit. Those nations which have persecuted the Jews who have been scattered all over the earth, and those which have persecuted the Church of God, are the goats, which God will give to destruction."

The "retributions and other procedures" set forth in these scenes are thus taken up and examined:—

"In the judgment described by Matthew, the saints come with Christ; receive the kingdom as their reward; and, as the heavenly rulers, take the empire out of the grasp of the beast, and gather in the elect, at the time when the Son of man comes in his glory, and the glory of his Father, with his holy messengers. They enter on their glorious work and reward, to live and reign with Christ. The sheep, as has been shewn, are the remnant of the Jewish *nation,* according to election—converted and restored—who, together with the whole body of the believing seed of Abraham by whom they are collected and marshalled, receive, at the right hand of Jesus Christ, the place of favour and honour, the reward of the kingdom prepared from the foundation of the world. The raised and quickened saints become the kings and priests of God, the associate and subordinate rulers under Christ, through whom the sway of Heaven is to be extended over the earth; each one receiving according as he has been faithful; being commissioned to rule over five or ten cities, as the case may be. The restored Jewish nation

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under the dynasty of Heaven, receive the chief imperial authority, and while under the immediate dominion of Christ and his saints, extend their sway, according to all the blessed institutions of the theocracy, over the nations of the earth that shall arise after the scenes and shocks of that eventful day. The goats are the nations that persecuted the Jews and the people of God—the brethren of Christ. They are punished, utterly and for ever,—destroyed with everlasting destruction from the presence of the Lord, and from the glory of his power. Fearful and terrible will be the fate of the wicked rulers and others, who have conducted, aided, and abetted, or approved and countenanced the persecution of Christ's brethren. The treatment of Christ, in his members, is the rule of precedure in this judgment. But in the judgment referred to by John, there is express mention made of very different scenes, and a very different rule of procedure. The heaven and earth shall flee away from before the face of Him that shall sit on the great white throne; the dead, small and great, shall stand before God, and each one shall be judged out of his book containing the things recorded against him,—judged according to *his* works. No mention is made of rewards,—nothing said about inheriting a kingdom,—nothing about nations. It seems to be the last stroke of Divine vengeance inflicted on the congregated dead, which prepares the way, and ushers in the full and final triumph of heaven, and the eternal state of glory."

The correspondence between our Lord's parable, and the prophecies of Ezekiel and Micah, is then pointed out:—

"The parable of Christ, therefore, in the twenty-fifth chapter of Matthew, is but a condensed view of what Ezekiel gives us, in his thirty-fourth chapter, where the prophet describes the judgment of God upon the Gentile nations, for having scattered his people abroad, which people embrace, according to the Abrahamic covenant, the natural descendants of Abraham, and the Gentile believers, or Churches, which have like precious faith with Abraham. It is not necessary, here, minutely to trace the resemblance between Christ's and Ezekiel's account of this judgment. But the following facts may be stated:—The sheep are the people of Christ. They comprehensively include the Jews first, and afterwards the Church of God, who take their place. The retributions of Heaven will be awarded to the nations for their treatment of his people. Those that have persecuted the Jews and the Church of God, will be regarded as having persecuted the Saviour himself, and shall partake in the destruction and overthrow, by his avenging fire, which shall destroy Popery and the Antichristian nations. Those that have nourished and cherished them, shall be admitted as constituent members and parts of that great kingdom which shall be established, 'in that day when, saith the Lord, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast off a strong nation, and Jehovah shall reign over them in Mount Zion, from henceforth even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.' (Micah vi. 68). This is the kingdom that shall be awarded to the sheep—the remnant of Israel, according to the election of grace, saved and gathered out of the nations,—and into which those tribes and nations of the earth shall be admitted as constituent parts, who shall be found not to have persecuted, but nourished and cherished the people of God; but from which, by their utter and everlasting overthrow, they shall be excluded, who shall be consumed 'by the spirit of his mouth, and the brightness of his coming,' along with the beast and the false prophet—the secular and the spiritual Rome—for having persecuted the people of God, and shed the blood of the saints. Thus, then, it appears that the judgment of Christ, set forth in the twenty-fifth chapter of Matthew, is the

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same with that of Daniel and Paul, already examined, and different in every essential particular from the general floating notion, founded on it, of a universal, simultaneous, and promiscuous resurrection of the righteous and the wicked, at some very remote day after one thousand years' prosperity of the Church of God; and essentially different, too, from that described by John."

The following is the summing up of the whole. It is a brief sketch of the author's prophetical creed:—

"That this day of judgment is not strictly and exclusively a short season of judicial investigations or trial, but itself a dispensation, running through centuries, and embracing the whole millennial reign of Christ and his saints;—that this dispensation is to be introduced by the visible, personal coming of Jesus Christ;—that at his coming he will bring with him the myriads of his saints who had died in faith, and who will then receive their bodies, raised from the dead in the likeness of Christ's glorious body;—that the saints then living on the earth will also be changed, and caught up together with Christ in the air;—that this coming of Christ will occur most suddenly, and, as it were, by stealth, like a thief in the night;—that the one half, at least, of professing Christians being profoundly asleep, and totally unprepared, will never awake to the sense of their duty to look and watch for his coming, till the wonderful scenes of the coming of Christ, the first resurrection, and the rapture of the living saints, shall overwhelm them with horror and dismay;—that then the Church will be judged, and while honors will be awarded to the raised and rapt saints, according to their works, the unprofitable, formal professors shall be utterly and eternally rejected, and perish in the overthrow of the Man of Sin and of his adherents, and in the destruction of the Antichristian nations;—that an end shall be made of all the nations that persecuted the Jews, and shed the blood of the saints;—that in the midst of these scenes of destruction, as they shall be going on within the territorial limits of the four great empires that swayed the world, the raised saints will be sent to collect the scattered Jews who shall have repented and believed, at that time, that Jesus is their Messiah;—that the conversion of the Jews will be the occasion of the conversion of whole nations among the Gentiles—the remote heathen nations and others, among whom the Jews were scattered, and the gospel was preached for a witness, and that neither persecuted the Jews nor shed the blood of the saints, but had not, nevertheless, been Christianised;—that the Jews will be re-established in their own land, the theocracy restored, Christ and his saints reign over them, and through them, over all the nations of the earth;—that Satan will be cast into prison for one thousand years;—that thus the dominion of Heaven shall be established on the earth, and the millennial bliss and glory succeed;—and that the final judgment of Satan, and the promiscuous throng of the wicked dead, who shall be raised at the end of the thousand years, shall prepare the way to usher in the glorious and eternal state when the kingdom shall be delivered up into the hands of the Father, and God shall be all in all."

There is much matter for thought in this subject, and large room for patient study. The crowd of events that fill up the scenes of the last days, necessarily renders the order and classification more difficult. But this difficulty should only lead to more careful study and comparison of prophet with prophet. To huddle all together, and to compress into one act, and one scene, the various acts and scenes of the last days, is but to cut the knot, not to untie it. The cutting

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of *human* knots is a poor evasion of the intricacy, though in general it is harmless; but the cutting of Divine knots by man's reckless sword, is an audacity as perilous as it is profane.

Art. IV.—THE DAYS OF NOAH AND OF LOT.

Our Master's statements about the *time* of his coming were drawn out by questions put to him by some of his attendant hearers. It was thus, we know, with his last statement (Acts i. 7); it was with his discourse on the Mount of Olives (Matt. xxiv. 29) which leads on to that statement; and it is so here also. The Pharisees put the question to him (ἐπερωτηθεις), "When the kingdom of God should come?" He never spontaneously offered information on this topic, because he was not then commissioned to give details about his second coming. It was afterwards (Rev. i. 1) that he was to receive for his Church more discoveries on this head after his ascension; and, in the meantime, he confined his teaching on that point to the one view of it—the world's *unpreparedness for its arrival*, and its consequent *unexpectedness*. We have repeated inculcation of these points in his teaching, and thereby he sought to set his disciples on their watch-tower, and keep them there.

The passage in Luke xvii. 20–30 is every way a remarkable one. It is the record of a discourse, the text of which was the question of the Pharisees, "When shall the kingdom of God come?" Though it was Pharisees who asked this question, yet there were disciples present, who, by their eager looks, as they pressed nearer to the Master, shewed how much his answer interested them. The Lord failed not to notice the two circles of hearers around him, and his reply was accordingly twofold—a part for the Pharisees, a larger part for the disciples. The reply to the Pharisees, who asked from mere curiosity at the best, and not at all as persons who waited for that kingdom of which he was king, is contained in ver. 20, 21—"*The kingdom of God cometh not with observation*" (παρατηρησις, outward show, such as earthly conquerors exhibit to attract the eye, affect the imagination, strike the beholder with wonder). "*Neither shall they say, Lo, here! or Lo, there! for, behold, the kingdom of God is within you.*" It was as if he had said, "I will not speak to you concerning the time; nay, to you I will not speak of the kingdom

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at all, in your sense of the term. The kingdom which you, Pharisees, desire and think of, will never come. The kingdom of *God* is not like the kingdoms of *men*. The kingdom of God comes to men first by taking possession of their hearts; it is *within you* ere ever you are *within it*."

Having thus declined to give them the kind of answer they had wished for, treating them exactly as he did the man who, on the road to Jerusalem, thrust on him the inquiry, "Are there few that be saved?" (Luke xiii. 23, 24) the Lord turns to his disciples. Possibly the Pharisees were offended at his declining to gratify their curiosity, and may have withdrawn. At any rate, the Lord now spoke to disciples alone (ver. 22), giving them instruction on the point which had been started for inquiry. In ver. 22 he intimates a season when he should be absent from them—a period when they should wander through the world's wilderness without their Master by their side—an interval during which they and their successors in discipleship (for "ye" includes all in after days who should become followers of the Lord) would often "*desire to see one of the days of the Son of man*," such as had been enjoyed in Galilee. This is to take place after he has been rejected (ver. 25) by that evil generation.

During that interval of absence (he warns them) they will be often in danger of being misled by rumours of the Master's having reappeared in some form or other. "See, here!" or "See, there!" But, as a preservative against this danger, he plainly declares that his coming shall be as distinct and unmistakable as the lightning's flash, while it may be as sudden—flashing forth from the dark, dark cloud that overhangs a guilty world, announcing the day of wrath.

He gives more, however, than a mere general intimation. At ver. 26 he tells them plainly two things:—1. That his Second Coming will find the world at ease, and engrossed with business and pleasure. 2. That his Coming will thus overtake the world altogether unexpectedly. This he illustrates by a reference to the days of Noah and Lot, and by the sudden vengeance that overwhelmed the guilty in those days.

Now, here let us notice that, in giving as a sign *the world's being at ease*, the Lord specially means—so far as we can judge—that part of the world which might have been expected to have been otherwise. He does not, indeed, define any region of earth, saying generally that men shall be found thus. But we think the sense is,—men who were professedly looking for the kingdom of God; men, at all events, who knew of it and were warned to be ready, should be found altogether in-

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different to its approach, forgetful that there was any such kingdom to come, engrossed with present interests. If so, it is specially the aspect of Christendom at that time, which is here described. Christendom, in spite of its Noahs and its Lots, is to be found at ease, bent on business and pleasure. Christendom is to be overtaken by the Lord's coming when occupied—intensely occupied—with the thoughts of earth and sense, with the visible and the carnal. In such a time the Son of man shall come.

I. Christ's Second Coming will find the world at ease. And here arises an interesting question for us, viz., Do our days present these features of resemblance to the days of Noah and of Lot? Are our days thus characterised by attention to self, to earth, to sense, to the carnal, to the visible, to pleasure, to business? Is earth now in such a *state of ease and indifferentism to the Lord's Coming as it was to the judgments threatened in Noah's day and in Lot's?* And who will deny that the case is even so? Confine the inquiry to this one point, and is it not indisputably true, that the world at large, and Christendom in special—Christendom, with all its churches, Bibles, warnings, calls—is at this moment altogether at ease as to the Lord's coming?

We state the subject thus, because this seems the main feature of the case. This sitting still—this indifference to the thought of the Lord's appearing—this secret contempt of the idea of coming vengeance—this "My Lord delayeth his coming" in the Church itself—must be considered as the main point of resemblance to the times of Noah and Lot. At the same time, let us set down those other views on this matter, which have been advanced by many students of the Word. These find a variety of particulars, in which the days referred to by our Lord seem to be reproduced in our time.

These writers remark, that, in Noah's time, the professing worshippers of God joined themselves "to the daughters of men" (Gen. vi. 2, 4); the world and the Church drew close to each other; the world and the Church entered into a compromise. There was in those days a receding from the strict and more holy principles and practice of earlier patriarchs. Professing believers in Jehovah did not care to walk with God so closely as Enoch; nay, did not care to keep even Noah company in his communion with God. The *protest* against error and sin was let down; there was an obvious "*waxing cold*" on the side of disciples. On the world's side, too, a spirit of *liberalism* appeared. They did not object to some reli-

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gion; they did not altogether spurn the "sons of God;" they desiderated only a less severe front in these good men. Easy-minded laxness of principle and practice seems to have become the rule. Now, it is even so in our day. *Popery* offers, in Christ's name, to the heathen their own idols, baptized by the name of Mary or some other saint, and to its own votaries presents a religion which is no more than "the old man" dressed ecclesiastically. *Tractarianism,* with its solemn air of mystery, pretends Christ's authority for leaving men unconverted and yet safe, if only they will use baptismal water and eat sacramental bread. And then, the vast majority of *Protestants* see no call to be "holy as He is holy." They conform to the world; they join its balls, its concerts, its games. They sing its songs, read its novels, use its richest finery, feast on its dainties at any cost, and yet wish to be called "*sons of God!*" Aye, so they are, in the same sense as Moses, in Gen. vi. 2–6, calls by that name those who joined themselves to "the daughters of men." A true Protestant, one who protests steadfastly against the errors and lies of Rome, is not too common in these days; and a thorough protester against the world's vanities is rarer still. They say, "Oh! they never felt themselves harmed by the ball and the concert!" No; for there was nothing, perhaps, of spiritual life to harm; and even a hot simoom, if breaking over a wilderness of sand, has nothing to destroy.

In Noah's time the world had a remarkable development of genius and power. For so we read in Gen. vi. 4, where נְפִילִים may mean "excellent, noble, skilful" (*Ges.*). These "*giants*" were "*mighty,*" and were "*men of name*"—renown. They did great feats. In short, there had been no time since the creation so marked for genius and power, and for inventions, such as iv. 22. How like our day! a day of knowledge, skill, power, talent, science!—no day since creation to equal it! Even in this incidental feature, how like to Noah's day! Intellect, developed and developing, is the boast of our time. And still more. In Noah's time men were warned of God's purpose of wrath on their corruption, and yet despised the warning. "They did eat—married, *until the day.*" Noah spoke, and Enoch had spoken. The words of the living and the words of the departed bore witness. Full and special warning was given. The *Ark* among them spoke it, sometimes silently by its strange form—a vessel meant for the waters, yet on dry land still; sometimes by the sound of the hammers that fixed plank on plank; sometimes by the presence of the man of God, who, with his family, was the builder; sometimes by his awfully

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solemn words as a preacher of righteousness; for, in preaching, he could point to the sand-glass, and tell how many grains remained ere the 120 years were done. Yet in vain—"they ate, drank." So now earth is warned. The words of the dead, the books of saints long gone, are multiplied, and sent to men of all lands; while living saints proclaim the message with Noah's sincerity, if not with Noah's gifts and earnestness, pointing to the finished Ark, Christ Jesus. Nor is this all. Men are warned, as in Noah's day, by prophecy. The time is short—the sand-glass running fast, as if hastening to drop its last grains. True, we cannot exactly count the running years; but this very uncertainty, combined with the fact that we know we are somewhere in the last of the last days, adds solemnity to the warning voice of prophecy, and invests its admonitions with peculiar force. But the world despises it all. The "giants" in education, "the men of renown," earth's "mighty ones," despise the gospel, and go on heedlessly "eating, drinking," &c. Rome prophesies smooth things to herself—"I sit as queen." Pleasure and self-indulgence are as rife over earth as if no voice from God had ever told us of coming judgment. "The long-suffering of God," that waited 120 years "in the days of Noah" (1 Pet. iii. 21), has waited more than 1800 years since the Ark was ready. Earth, especially *Christendom*, has arrived at a Capernaum state. And Christ tells us that thus they will go on—"until the day Noah entered"—until the Son of man come.

It might be added, that there were witnesses for God in Noah's day, who "condemned the world, and became heirs of righteousness." (Heb. xi. 7). Even out of unbelievingBethsaida came Philip, Andrew, and Peter; and out of unbelieving Capernaum, a nobleman and all his house, and Jairus, a ruler. Even as there was, in Noah's day, the remnant;—even as Lamech, and Methuselah his father, as well as Noah's house—though few compared to the whole,—so in these last days. Compared with the population of the globe, compared with means used, considered in reference to the time enjoyed, how few are real believers in our world! Nevertheless the few that are are Noahs—of his stamp and mould. "Moved with fear," they enter the Ark—condemn the world—become heirs of the righteousness that is by faith.

And then, if we refer for a little to Lot's days, there are curious features of resemblance in more than the general indifferentism of the community. That branch of the Church which was in Sodom resembled the position and character of the Church in *some branch* of it, in the last days (ver. 18).

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The Church, existing there in Lot's family, was occupied with earthly affairs too deeply—in honest business,—but engrossed with it to the injury of their souls. "They *sold, planted, builded,*" are expressions that convey the idea of bustle, business, unceasing occupation, while the other terms express pleasure and self-indulgence—"they did eat, they drank." How like a large portion of the Church now, in these days! Professing followers of the Lord are immersed in earthly things all the week through. They will hurry to the places, and eagerly seek for situations in life, where there is no more of help to their personal godliness than was afforded by the plains of Sodom. They shun not the company of the worldly, although all the time feeling that they ought to protest against their ungodliness. The closet is little frequented; newspapers are more read than the Bible; seldom is time found during the week for prayer-meetings—the bustle of earth and its allurements nearly fill the soul. The world is attractive to the Church, not *vice versâ*. Many professing godliness will shrink from openly maintaining that the quiet, holy observance of Sabbath is more for man's well-being, soul and body, than all the sights of the Crystal Palace, and all the recreations of a Sabbath country-stroll. Again: in Lot's days, warning was given and despised. The Lord had sent the four kings against the vale of Siddim, and Lot, with his household, suffered the stroke of terrible disaster. This might have aroused him and his. Then, as the time drew near, the angels smote the grossly wicked Sodomites in their own streets. Following upon that, Lot was told of the time being come for judgment, and sent to tell his friends in the town. But all in vain as to these last; and even himself "*lingered*" still, though feeling the angels' warning, believing the truth of their words, and sure that safety lay in speedy and unhesitating escape from the devoted city. How like our day, in some of its aspects! Is there no portion of the Church where the like has happened, and is occurring still? Are there not judgments sent to arouse, kindly, merciful chastisements, and yet *Lots* remain in Sodom still—Christian men pursue earth as keenly as before? Are there not prophetic warnings, to which attention is called, and on which attention is fixed? And yet saints linger, instead of "looking for and hasting to the coming of the Lord." It is true, there were also, in Lot's day, other believers who stood aloof from the world, and kept their garments undefiled. Melchizedec was of them; and Abraham too, interceding for Sodom and the other guilty cities, and then gazing from afar on the ascending smoke of their burning,

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himself safe, and getting his prayers returned into his bosom. And so it is now. God has his Abrahams in many lands—aye, and his hidden Melchizedecs—his "elect, who day and night cry unto Him," while the world at large "eat and drink, buy and sell, plant and build."

But it is time to return to our original position, and to remind the reader that while these analogies may be considered as holding some place in the mind of the Lord when he used the illustration of "days of Noah," and "days of Lot," still it is to the world's ease and careless pursuit of earthly things when judgment is at the door, that the chief reference is made. And this leads us to the second leading idea in our Lord's words.

II. The Lord's Coming will thus overtake the world altogether unexpectedly. We need look for no further sign. Christ's second coming shall burst upon an unthinking world as unexpectedly as the deluge did on the men of Noah's day, as suddenly as the fire and brimstone fell on devoted Sodom. *Suddenness* characterised both these awful periods—the deluge and the ruin of the cities of the plain; and not less shall *suddenness* characterise the day of the Son of man. "*Until* the day" (ver. 27), they eat, drink, marry—"*even thus* shall it be in the day when the Son of man is revealed." That "secret coming of the Son of man" bursts on earth at ease—on a world that is developing its resources, guided by great men; all the Church, neglectful of warnings, loving pleasure and pursuits of earth.

Complete destruction comes on the warned ones. All whom Noah warned, all against whom Lot was a testimony, perished —all who entered not the ark, all who fled not to Zoar. "Destroyed *them all!*" (ver. 27). "Destroyed *them all!*" (ver. 29). What terrific vengeance! And thus shall it be with all who have heard the gospel and have not received it into their heart, for He comes "to take vengeance on them that know not God and obey not the gospel." (1 Thess. i. 8.)

But as if to blunt the edge of this most rousing motive, it has been the custom of many who have written on such passages, to apply them all to the *destruction of Jerusalem!* The destruction of Jerusalem! might one well exclaim. What has that to do here? The question was wholly about the coming of the kingdom, and the Lord's answer was about his own appearing as a flash of lightning, visible from one end of the horizon to the other. Many writers have made a nose of wax of this destruction of Jerusalem. It is, they say, "the

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kingdom coming in power;" it is at another time, "the Son of man in the clouds with power and great glory;" and so they have found a formula for an easy solution of every prophetic problem that seemed to stand in the way of their theory that earth is to be Christianised *before* Christ returns. The answer to such evasions is simply this; we ask *proof* that such expressions ever once refer to any event but the one great event which the language expresses.

Poets have contributed their help to the theory which takes off the edge of the motive to watchfulness furnished by the suddenness of the Lord's appearing. For some have found a place for the days of Noah and Lot, immediately before the Lord comes, but *after* the millennium. Thus the author of *The Course of Time* sings of the happy days when

"Earth kept jubilee a thousand years."

But his millennial years were not lighted up by a present Saviour. They were an expansion of the Church, its spread in the ordinary way to all lands. And at the *close* of this season the days of Lot and Noah came on:—

"The years that follow'd the millennial rest,
Bad years they were. And first, as signal sure
That at the core religion was diseased,
The sons of Levi strove again for place.
* * * *
The hero praised for doing murderous deeds—
And now he grew, and reach'd his perfect growth.
And also now the sluggard soundest slept,
And by him lay the uninterred corpse.
Of every order, sin, and wickedness,
Deliberate, cool, malicious villany,
This age attain'd maturity unknown
Before ——"

We are amazed at the coolness with which even poetic license thinks it may stretch out "the *little season*" of Rev. xx. 7, 8 to such a length of time as must be necessary to produce a state of things like this. All the glow of a millennium so quickly gone! The intense heat of love thus cooled down! The tide of holiness that covered earth, "as the waters cover the sea," thus thoroughly dried up! Believers reduced to a handful, though lately they were hundreds of millions! But, the truth is, this "*little season*" is far shorter than even many premillennialists suppose. It is only sufficient time given for Satan to *draw up his forces* and make his arrangements for his last daring attack. It does not seem to require even *a year's time*, for no sooner does he gather the existing ungodly (it is those *at that moment* existing, not those who *become* so after long years of temptation; nor is it a new generation born

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after Satan's loosing) to attack the holy city, than fire destroys him and his forces, and his final judgment is passed.

How could days *after* a millennium ever resemble the days of Noah and Lot? Where is there room for such long-suffering waiting for men as did wait for 120 years in Noah's day, and has waited 1800 years now? Where could the resemblance be found, since at that time there is a defined body of holy ones, a camp of saints, a Beloved City? How could the Lord's coming be unexpected then, if they knew that earth's prophesied days of millennial rest were over? The open undisguised boldness of Satan, in that last "little season," how different from his hidden working when persuading men to depart from God and holiness in the time of Lot and Noah! Above all, how utterly inexplicable, on this theory, is the silence, the reticence, of our Lord in regard to this sign and foretoken of his coming; for never once did he ever say, or hint in the remotest manner, that a thousand years would precede his coming, a thousand years of prosperity to the Church, its highest noon! Surely the omission of a mark and sign, so large, and broad, and legible as this, while professing to give the leading indications of his advent being near, and his choosing in preference to dwell in a few years of "Noah-like" state, this is altogether inexplicable—so totally inexplicable, that we must at once give up the idea of its preceding his coming. On our theory, all is plain; he omitted the thousand years because they were not to occur till after he had come.

Yes, the day rushes on, no millennium intervening—the day rushes on, even in order to bring in the millennium. O earth! there is no leisure now for delays, and loiterings, and slow-paced movements Zionward! Zaccheus, make haste and come down! O family of Lot, make haste to the mountain! Things are fast approaching the crisis. The sound of warning from the ark now is not so much that of the hammer on the planks that are to be adjusted to their places, as that of the door moving towards its shutting. Christ by his Spirit in his messengers, as once by his Spirit in Noah, is knocking at the world's door, ere the ark's door be shut; and, if neglected, will soon leave these souls to be "spirits in prison." Alas! it seems too plain from prophecy that the lightning of the coming of the Son of man will burst on the crowded broadway, and millions shall be the holocaust.

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ART. V.—THE RESPONSIBILITIES OF CHRISTIANS AS REGARDS THE JEWS.

THE complete contrast between a holy God and fallen man has been abundantly and fearfully displayed in all ages. The false religions which have cursed the world under the forms of Heathenism and Mohammedanism, and those miserable perversions of true religion, Rabbinism among the Jews, and Popery among Christians, have served to present man as the moral antipodes of the Deity. The result has been, that man has magnified and adored those things which God has ever depreciated and forbidden, while he has undervalued and despised whatever Jehovah has testified to, and highly commended.

The gospel, through the grace of the Holy Spirit, wins man back into sympathy with God. Thus it is the power of God unto salvation. It endows the mind with God-like tastes, and fills the heart with holy aspirations and desires. But this work is not wrought all at once. It admits of degrees, and is capable of continual increase. Our sympathy with God will be in proportion to the light which we obtain, and our honest use of that light. Many Christians fail in important duties, because they have not studied the whole of God's statute-book. Their minds are but partially illuminated, and so their hearts are not found in all God's ways of service, nor in all God's thoughts of coming glory.

There was a time, when, though there was much real religion in our beloved land, much zeal for God's truth and glory, there was no concern for the millions of heathens who were living without God and without hope in the world. The people ate the fat, and drank the sweet, but sent no portion to the perishing. "Go ye out into the highways and hedges," "Preach the gospel to every creature," were become obsolete statutes to the professing Churches which were the offspring of the Reformation. But this state of things greatly changed about fifty years ago. The Church awoke from her slumbers, went forth on her mission, and, as of old, the Lord "worked with his servants," and confirmed his word by signs following. This was a step in advance as regards sympathy with the Saviour; for we should imitate him not only in love to truth, mercy, and holiness, but also in zeal for spreading them, and in intense longing for the salvation of souls.

But while Christian missionaries went forth on their noble

embassy to the nations sitting in darkness, in the highway of those nations through which they passed, and even close by where they laboured, lay the poor neglected Jew, torn and bleeding at every pore, trodden down and despised, a proverb and a byword. And who cared for him? These despised ones " were taken up in the lips of talkers, and were an infamy of the people." (Ezekiel xxxvi. 3). " Man called the scattered and peeled nation " an *outcast,* saying, " There is Zion whom no man seeketh after." (Jeremiah xxx. 17). But " God had not cast away his people whom he foreknew ; " he had still wondrous thoughts of lingering love towards them, and it was a sight well-pleasing in his eyes, when, in the spirit of the good Samaritan, the Church directed her steps towards the plundered and wounded traveller, and sought to " pour oil and wine into his bleeding wounds." Surely those societies which seek the spiritual and eternal welfare of the scattered and long-injured children of Abraham richly deserve the name of "Good Samaritan Societies;" and surely all Christians who look on the efforts now making, would do well to give heed to the application which the Great Teacher and Pattern of Love makes of his own beautiful parable, " *Go thou and do likewise.*" Yes, Christian ; if you would be in *full sympathy with God,* you must not only trust the cross, love holiness, and send the gospel to the heathen; but you must love the Jew, pity and pray for the Jew, and be willing to lay out property and energy to send the good tidings that Jesus of Nazareth " came into the world to save sinners," to the Jew, to whom he came " preaching peace."

With a view of awakening a right state of feeling, and inducing a right course of action towards the lost sheep of the house of Israel, let the reader look earnestly at the scene presented before him by their history and present condition; and then look up to that redeeming Lord who was of " the seed of Abraham according to the flesh," and ask, with reference to them, *Lord! " what wilt thou have me to do?"*

The people of Israel present a *most interesting subject for contemplation, and a large sphere for labour.* Do you want an important theme to think upon? Here it is. Do you want a field in which to work? Behold it here. Surely no one who thinks on the past history of the Jews, or their present condition or future destiny, can complain of lack of interest in the subject before them. In the Jews we see a people by whom the Bible was written, and to whom, either as history or prophecy, a large portion of it refers. These are the fathers, the prophets, and the types; from them came the Saviour and

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his apostles. The lovers of antiquity, the admirers of the marvellous, the expectants of wonders, may all come here and not fear disappointment. Here there is much revealed that is most valuable; and two things, above all others in importance, may be learned by studying the history and prophecies of this wonderful nation; these are, *the knowledge of God*, and *of ourselves.* Yes, the Divine character and the human heart may be both traced in the past, the present, and the future of the Jew.

To know God is the great point in theology, for "it is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3). The person and character of Christ makes the *grandest* discovery of God. Next to Him who is "the brightness of God's glory, and the express image of his person," the salvation and history of the Church, or of sinners saved by the wondrous grace of a Triune God, affords the noblest subject for study, and the best facilities for acquaintance with God. If called upon to mention the next field for studying God, we should name *the Jewish nation.* Here God hath written out his glorious name. In them we see every divine perfection in act and operation. Omnipotence raised them up at first. Then countless multitudes sprang from a dead stock. *Wisdom* watched over, led, and guided them unerringly. *Faithfulness* fulfilled every promise uttered by the lip of Truth. *Goodness* established them in a noble land, gave them holy laws, divine and instructive institutions, sent among them prophets to teach and priests to minister. *Holiness* warned, cautioned, and exhorted them, and when they rebelliously spurned the gentle tones of love, how long did *Patience* bear with them; how often did God return and have *mercy* on them! When they had sinned "till there was no more remedy," when they had consummated the rebellions of fifteen hundred years by that unparalleled deed of blood, the murder of the Son of God, then, after some yet further lingerings and invitations of insulted Mercy, did awful *Justice* arise, bared his arm for the battle, and dealt down terrible and crushing blows. Now, in what state do we behold them? Even as they have been for the last eighteen hundred years, like a burnt mountain on the plains of Time, scorched and splintered by the lightnings of divine wrath. As one tremblingly sings:—

"Salted with fire, they seem to shew
How spirits lost in endless woe
May undecaying live."

Yes! still preserved in all their woe, still unconsumed by all

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these penal fires! Preserved! and for what? Let a thousand glorious prophecies answer! That burnt mountain shall yet be clothed with lovely verdure; down its sides shall streams of living water gush; and the nation that now witnesses to the *truth, justice,* and *power* of God, shall sing till the ends of the earth shall hear and echo back the song, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." (Micah vii. 19.) Then shall the Lord be *glorified* in Israel, and *all* his attributes displayed in full-orbed glory, when he shall "call her Hephzi-bah, and her land Beulah." What a glorious Jehovah is the Lord God of Israel! With what awe, what love, what fear, what hope, should his character, as exhibited towards Israel, inspire *us!*

And the poet sang truly, who, looking at Israel and their history, said—

"Here in a glass our *hearts* may see
How fickle and how false they be!"

The reader need not be reminded of the use which the apostle makes of their history in Heb. iii. and iv., and 1 Cor. x. 1–13, and Romans xi. We can only quote some of his solemn applications. "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." "Because of unbelief they were broken off, and thou standest by faith; be not high-minded, but fear."

How great, then, are our *obligations* to a nation, from whose history we learn so much of God, and so much of ourselves! They encourage us to hope in God, they warn us against tempting him. Their very failure is for our profit; "through their fall, salvation has come to us." We have been "made partakers of their spiritual things," have been "grafted into the good olive tree," from which, for a time, they are broken off. Surely we are responsible, as regards the Jew, to a very large amount. Have we felt this? have we so acted as to shew that, like the apostle, we feel that "we are debtors?" Do our prayers on their behalf prove this? Are they not too much forgotten, both in public and private, by many of God's people? Although something has been done, yet, if we consider the present sad and oppressed condition of Israel, especially in Russia, if we think aught of their anguish of soul, and cruel bondage, we must feel that we are "verily guilty concerning our brethren." Israel's past we cannot remedy; their future,

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as a nation, is with God, and is safe in his omnipotent and faithful hands; but let men say or think as they will, their *present* is with us; God in a measure casts it upon us, and bids us care for their souls. He will not interfere during this dispensation in any miraculous way, but he will work by the means which he has put in our hands, and will be pleased if these means are used diligently in faith, and with prayer.

Israel has been a long time neglected, persecuted, and grievously wronged; let us go, like Jeremiah, and sit down with them amidst their ruins, and in a sympathetic spirit tell them of the Restorer of the soul—the Almighty Repairer of the great breach—the true Antitype of their own Zerubbabel, who can yet build them up "an holy temple, an habitation of God, through the Spirit." While we mourn over their great griefs, their mighty wrongs, and their yet mightier sins, let us gently tell them of "the Man of sorrows," who is the all-sufficient "consolation of Israel." We carry God's own message, prepared by the hand of mercy for the heart of the miserable, and which can, by the blessing of the Holy Spirit, win its way through a mountain of stone and a heart of adamantine hardness. Go, Christian, to thy wandering and fugitive brother, tell him of Blood "which speaketh better things than that of Abel"—Blood which can cleanse even those who have "gone in the way of Cain." Go, in the spirit of Paul, "with our heart's desire and prayer to God, that Israel may be saved." Go, "praying in the Holy Ghost;" and you will give no heed to those who say that "it is of no use preaching the gospel to the Jew." *It is of use;* facts abundantly prove it; God hath owned his own word, and is still blessing his servants. "Many of the children of Israel have been turned to the Lord their God;" several of them are now the ministers of Christ to the Gentiles or to their own countrymen; and "how beautiful upon the mountains are the feet of them who preach the gospel of peace!" But "how shall they preach except they be sent;" and to send them, means are required; and surely all pardoned Gentile sinners should aid according to their ability in furnishing these means. Who, then, is willing to consecrate his service this day unto the Lord? To liberality, prayer must be added. When messengers are sent, fervent supplications must be offered continually for them, that God would give his word free course, and greatly glorify it. Surely we should stir up ourselves to take hold on God's name, and cry out for the "arm of the Lord to awake, as in the ancient days, as in the generations of old." We should pray earnestly for Israel's final restoration, even for her national glory and spiritual salvation.

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In so doing, we pray for the blessedness of earth, and the life of the world, which God has connected therewith. But believing that God has at the present time "a remnant according to the election of grace," we should give, pray, and labour, "if by any means we may save *some*." Nor should we forget to lay the letter of their complaint before the Lord, as regards the oppression of man. Who can think of 2,300,000 Jews under the iron despotism of Russia, without feeling their hearts moved to cry for God to come to their help against the mighty, and to work deliverance for the oppressed?

Their "*future!*" Ah! there is a dark cloud resting over the years that are fast hasting on; but beyond, what brightness! what glory! and both prompt to prayer. Prophecy tells us of a faithful praying remnant during the coming troubles, and reveals, beyond the fiery trial, "a nation born in a day," and that nation "the perfection of beauty," "the praise of the earth," "the dew from the Lord," "life from the dead;" and all their faithfulness in trial, and their national glory, may be God's answer to the prayers of those "who take pleasure in the stones of Zion, and favour the dust thereof."

Compassion for Israel must be well pleasing to God. To feel and to manifest this, is to be like Him whose first words on the cross of agony were a prayer for the Jews, and whose final words on earth, just before he went to glory, were a command respecting them. With "Father, forgive them, for they know not what they do," and "Beginning at Jerusalem," ever resounding in our ears, we surely cannot be indifferent to the spiritual welfare of a people so useful to ourselves, so dear to God, and with whose future blessedness the full salvation of a ruined world is connected. "Oh that the salvation of Israel were come out of Zion!" Soon may the day dawn, when Israel, brought through her great tribulation, shall as the priestly nation breathe forth the acceptable prayer, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy name may be known upon earth, thy saving health among all nations. God shall bless us; and all the ends of the earth shall fear him." (Psalm lxvii. 1, 2, 7.)

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Art. VI. — THE LONGINGS OF THE CHURCH, AND THE PROSPECTS OF THE WORLD, AS CONTAINED IN THE LORD'S PRAYER.

The *personal* reference of "the Lord's Prayer" is acknowledged by all: its *prophetic* aspect but seldom considered. So far as it bears upon ourselves, either in regard to comfort or duty, it is well studied and understood; but its application to the Son of God, alike in his present dominion and final empire, is nearly forgotten.

Nevertheless, "the Lord's Prayer" has both an interior and a more obvious meaning; and if it breathes the consciousness of an individual Believer, it also embodies the assurance of the collected Church. Its simple petitions are easily uttered —its emphatic pleas deeply felt, even by childhood and youth; whilst the man of ripest experience never reaches the age when he can lay it aside. Yet it is not more the cry of Want, than the exultation of Hope, striking above the clouds of time, and plunging amid the sunshine it sees prepared for earth.

In this light, then, let us view this portion of our Lord's teaching, and thus restore to use, both in its petitions and in its pleas, as a prophecy for the Church, what we have long recognised as a prayer for the Believer.

I. The Petitions.—First of all, let us advert to *the petitions* we find in the Lord's Prayer, and consider them in their reference, both to the World at large, and the Believer himself.

The idea which has obtained most currency touching this world's future is, that things are better than they were, and that by existing agencies and means we shall see the gospel prevail over the Jews, and complete the fulness of the Gentiles; when the wilderness shall blossom as the rose, and its fruit shake like Lebanon.

There is, however, another view regarding the prospective history of earth, and it is—that things are worse instead of better, and that in spite of known appearances, the world departs still further from God, until the King of righteousness come, to purify all things by the fire of judgment, and establish them in rest under the shadow of his throne.

It is the latter of these two views which is santioned by that prayer "our Lord taught his disciples"—holding out, as it does, very glorious hopes for our world, yet connecting all with the kingdom of which *heaven* is the model—*the Father*, the origin—and *Jesus Christ*, the prince.

It is Jesus and his Church who lift up this prayer we call

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"the Lord's Prayer;" and they cry "*our*," "*us*," as one real, living, and imperishable body. They enter within the veil—they stand before the throne—they besiege the ear of the Most High: but it is not as potentate, it is as parent they recognise God. "*Our Father!*" is the exclamation that breaks from their lips, ere they fall upon the knees of intercession. It cost the Son of God incarnation, and shame, and death upon the cross, ere he could bring his chosen back to their Father's house and to their Father's bosom. But now he and they are one; and as God is a Father to all *in heaven*, as God is a Father to *the Son himself*, so is he a Father to all the ransomed. *OurFather!* Our Father *in heaven!* The idea is this—How bright those mansions are, and those hosts how blessed, encircled by the fatherhood of God! and *this* God is *our* God! The believer, then, enters the presence of God with the brightness of *heaven* beaming on his eye, with the blessedness of *heaven* breathing through his soul. He stands before the throne, rejoicing without a fear in God reconciled to him as a Father by the Lord.

But thus glad above all measure in God, contemplated as Father, the believer's first petition is, "*Hallowed be this name of thine!*"

It is not enough that *heaven* knows the blessedness of the name *Father* as applied to God, and that *Christ* knows it too. The cry of Jesus and his Church is, that without restriction *this name* be proclaimed among all the sons of men, and God invested with new holiness and majesty, in being recognised as not more the Father of heaven than the Father of earth.

Had the designation of God, at the outset of this prayer, been *Jehovah* or *Almighty*, it would have furnished us with no means of ascertaining the precise object that the petition aimed at. But *Father in heaven* at once represents the relation which God sustains to the host above, and in this manner defines the longing of the Church for this miserable world. Filled with the love of God themselves, the suppliants now waiting at the throne will rest satisfied with nothing short of *this*, that the same love, flowing from the same source, may reach to all, and that once more God may bear to men as well as angels the relation of a *Father*.

Rightly understood, it is even *this* that the Church, in unison with the Son of God, longs for in behalf of our fallen race when using the petition, "*Hallowed be this name of thine!*" and such a longing carries in it the earnest hope and desire of "restitution." Men are orphans until they are re-

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united to God in Jesus Christ,—nay, they are "the children of the wicked one." But the utterance of this cry, when taught the disciples at the beginning, was the bud of life; and it will not cease to expand and swell till it yields the harvest it is destined to produce. What Jesus asked, the Father will grant; and the star that wandered so long from its orbit will climb again to its firmament. The prodigal who has spent all his living in exile and sin will return to his home. Man, the outcast and the outlaw, will anew learn to call God *Father;* and calling man *a son,* God will fold him to his bosom with boundless delight.

Here, then, is the calling of the elect through the grace of the Spirit; and if this be God's eventual purpose regarding the fallen, we ought to cherish the same design; and no greater joy ought we to have than in shewing God to all with the bowels of a father yearning under the robes of a judge.

We are in a world where very few know their Father; and surely, if we ourselves have found him, our wish should be that all who breathe the same air may enjoy him with us. We ought indeed to feel as if we had no other thing to do on earth than publish his name, that we may commend his grace. We cannot make the poor man rich, or deliver the dying from death. But if we are abiding in the consciousness that God is our Father, we can tell others what we have found; and in helping weary souls to say "*Father,*" we move upon the face of the troubled deep, and divide the light from the darkness.

But if Jesus and his Church long for *every soul* entering on the enjoyment of God as Father, with equal ardour do they long for blessing to *the whole earth,* in all its aspects; for their second petition is, "*Thy kingdom come,*" and this points to the assimilation of earth to heaven, or the reign of peace at the coming of Jesus Christ.

In asking, "*Hallowed be thy name,*" we simply plead that God may be accepted by *each individual* as a Father, so that all who have groaned under sin may find rest in Him who made them. But when we ask, "*Thy kingdom come,*" we plead that all who have returned to God may receive the inheritance which has been promised, and which will manifest the character of God as *Father,* at the same time that it fulfils our hopes as *heirs.*

The answer of the Westminster Catechism to the question, "What do we pray for in the second petition?" is to the following effect:—"We pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it." But, in the first place, the expression, "*Kingdom of grace,*" let me

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remark, though it may be allowed, is not found in Scripture. And, in the second place, to represent this petition as a petition for ourselves, in the character of sinners pleading for mercy, quite destroys the import of the prayer, and is wholly inconsistent with the standing of the petitioners.

"*Thy kingdom come*" is beyond all doubt the prayer, not of them who are "without," but of them who are "called;" it is the prayer of those who themselves are subject to God, and who desire that all would yield to the same sceptre; it is the prayer of the redeemed Church, but not less the prayer of their redeeming Head. And their cry is in behalf of those who have not yet left the ways of rebellion.

For the most part, indeed, the terms, "*Kingdom of God*," and "*Kingdom of heaven*," are set down as meaning the effusion of God's Spirit on all flesh, and his reign within the heart. But though perhaps legitimate as an accommodation, it must be obvious that such a view does not exhaust the import of the symbol. For not only does "the kingdom" *within the soul* "come" as often as the Spirit converts and renews, whilst "the kingdom" of the petition we are now considering is all "*to come;*" but this latter "kingdom" is *on the earth*, for in a subsequent clause we ask that "the will of God may be done *on earth*, even as in heaven."

"*The kingdom*" of our Lord, then, is a kingdom *without us;* and though it be certain, as yet it is future. Renewed souls do form a part of it, and are its pledge and earnest. But its *scope* is wider than this, and embraces within it all the creation of earth. Men speak of the kingdom of providence, and of the kingdom of grace, and of the kingdom of glory, and say that we should plead for "the coming" of all these. But our petition speaks of "a kingdom," not of "kingdoms;" and when it adds, "*Thy* kingdom," it does as much as intimate that it is "a kingdom" of which no one who knows the Father ought to be ignorant. "*Thy* kingdom," says Christ to the Father, regarding which we have so often communed. "*Thy* kingdom," which thou hast shewn to me in thy Word, O God! says the believer. "*The kingdom*" mentioned by our Lord is a well-defined kingdom, and a well-known kingdom. It is not any kingdom which men may describe; it is not any kingdom which men may wish; it is not any kingdom which men may fancy: but it is "*the kingdom*" which the Father calls his, and which the Son ascribes to the Father. It is just "*the kingdom*" which is referred to throughout all the Scriptures; and if we would be rightly taught concerning it, let us inquire what prophets, and apostles, and Christ himself declared.

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"*Behold!*" says Jeremiah, "*the days come that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.*" Here are the characteristics of all kingdoms,—a ruler on the one hand, and subjects on the other; or, visible government, and visible subjection. But Daniel is more express; for after describing four *literal* kingdoms, he introduces *Christ's kingdom* as succeeding to these, just that we might feel compelled to attach the same palpable character to both. "*In the days,*" he writes, "*of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and it shall break in pieces all these kingdoms, and stand for ever.*" Or, let us consult the New Testament, and we shall find the same truth announced in the same terms. For did not the angels tell Mary—"*The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end*"? And alluding to himself, does not Jesus say—"*A certain nobleman went into a far country, to receive for himself a kingdom, and return*"? Finally, we read in Paul—"*Then, the end, when he shall hand over the kingdom to God, even the Father; when he shall have put down all government, and all authority, and power. For he must reign until he have put all the enemies under his feet.*"

Such is "the kingdom" to which all Old Testament Scripture exclusively points, and of which alone the apostles of Christ would think. *This*, therefore, is "the kingdom" meant by our Lord, even "the kingdom" which every ancient prophet sung, and for which every ancient believer sighed; "the kingdom" which embraces the whole extent of earth, and covers it with fruitfulness and joy; "the kingdom" which has Jesus for its king, and where, with him, his saints shall reign.

As yet, Satan is prince of this world, and he claims our earth as his territory. But the old Serpent will shortly be coiled up in the pit, and then Satan's kingdom becomes the kingdom of God. As yet, nothing meets the eye, save ignorance, and ambition, and misrule. But when Jesus shall hand over the kingdom to the Father, all men shall be free, and walk in the light of truth. As yet, our world is in arms against Him on whose arm it hangs. But in the days of the kingdom, all shall be obedience, and love, and honour. As yet, the Man of Sin usurps the name, and prerogatives, and homage of the Son of God; and idolatry and superstition

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flourish too. But when Jesus reigns, his enemies shall lie down at his feet, and kiss the dust in seeming loyalty. As yet, there is no rest for earth, no favour for the Church, no glory for our Master. But let the kingdom come; and how bright the change! Jesus is "the name above every name," and all worship him in lowliness and love. The Church has thrown off her sackcloth and sits as queen. And "one calm and blossomed spring" breathes away the cold, and storms, and pining barrenness of earth.

But if *this* be "the kingdom to come," it will be only in accordance with the mind of Jesus to think oft about it, and hasten it on its way. Had we been with the Man of Sorrows as he lingered on the shores of Galilee, or climbed its hills; could we have watched the sighs which rose from his lips, and listened to his accents of intercession, *this* would we have found was his prayer at morning, and noon, and night—even "Thy kingdom come!" And were we with Jesus where he now is, even amid the hosts of light, and at his Father's right hand, we still should hear this same petition, "Thy kingdom come," ascending from his lips.

Did Jesus, however, thus pray in the days of his flesh, and shall not we? Is Jesus thus pleading still within the veil, and shall not all his saints? We pray, "Hallowed be thy name as Father;" and in this petition ask that all men may be redeemed. But "Thy kingdom come," is a petition of wider scope. It takes in the earth itself—and for this let us supplicate as Jesus has taught us, and as Jesus did.

At the same time, the coming of the kingdom must always be connected with the coming of the King; and we need no more expect the one without the other, than a temple without an architect. Oppressed nations rise up in the strength of manhood to claim the rights of freedom; the leviathan of oppressors, in the person of Nicholas, is suddenly brought down by a tyrant more inexorable than himself, and we are fond to think that the battle is over. But without the Peace-maker there cannot be peace. Stress is laid upon political reforms, and philanthrophic efforts, and educational progress, and the preaching of the Word. And these are all blessings —blessings to be hailed and multiplied. Yet they do not bring in, nor even bring on "the kingdom," for where is the King? This world is wretched; and if we can arrest a single groan, or wipe away a tear, we are honoured. But *He* who will "scatter all evil with his eyes," and usher in the rest of earth—He who will build up creation from its ruins, and leave no spot or wrinkle on its garments, is even He who hung upon the

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cross; and if we would advance "the coming of the kingdom," we must link it with the coming of the King.

With exact dates we pretend to no familiarity; and how near or how distant, therefore, that consummation is, we cannot affirm. Earth may ofttimes be filled with sinners, and emptied into the deep abyss of wrath, ere the mystery of its ungodliness is finished. Or, even now, the Deliverer may be standing on the shore, ready to tread the waves of our Gennesareth into millennial peace, under the feet of his love.

Yet even this shall not be the culminating point of grace; but the next petition rises in its longing above those we have already noticed. "Hallowed be thy name, O God! as Father," is the first longing of Jesus and his Church; and it unfolds the prospect of grace bringing back *mankind* through all its tribes to God, under the Spirit. "Thy kingdom come," is the next longing of Jesus and his Church; and it opens up the prospect of grace triumphant over *the earth itself*, in all its extent, under Christ. But now "Thy will be done, as in heaven, so in earth," is the final longing of Jesus and his Church; and it discloses the prospect of *this world*, in all its tribes, and in all its extent, turned into the counterpart of heaven, in spite of all resistance, under the Father.

From the beginning, God had a counsel—a purpose—"*a will*," regarding heaven; and he meant that it should ever be a region of purity and bliss. Not only was he the Potentate of the family which dwelt there, reigning over them in power; he was their Father too, and all were knit together in the bonds of kindliest love. "Heaven" was a scene of cloudless beauty and uninterrupted joy. No sin was there, and no curse; no discord was there, and no sorrow; no confusion was there, and no alarm. Walk forth upon the streets of "heaven," and every citizen you meet is robed in festive "white." Traverse the plains of "heaven," and nothing is to be seen but fairest loveliness. Mingle with the hosts of "heaven," and halleluiah breaks from every lip. Spend ages in "heaven," and still God and his armies are but as a father and his children—rejoicing together without suspicion or pause.

Nevertheless, "*the will*" of God in "heaven," as now described, was set at defiance and put aside. Pride entered—rebellion followed—and war arose.

But the creature proved not strong enough to wrest the sceptre from the Creator's hands; and though abruptly checked for a little space, "the will of God" resumed its course. The disturber is cast out, and the tumult hushed. Danger, and the fear of danger, are exchanged for the calm of invincible security. The bands of love are knit more closely

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than before; and God is once more, not only the resistless Monarch, but the kind and happy Father. The counsel of Jehovah prevails over the confederacy of devils, and "*his will is again accomplished in heaven.*"

God, however, had "a will" respecting *earth,* as well as *heaven;* and the will of God touching the former, even as with regard to the latter, was a will of Love not less than of Power—the will, not only of a Potentate, but of a Father.

When first, accordingly, it was placed in the firmament, *earth* was so pure and bright, that every star hailed it with a shout of wonder and of welcome; and the very angels felt that never as yet had God brought into existence anything so glorious. Oh! how kind, yet gentle, was every beam that issued from the sun! How full and placid and shining were the rivers which poured through every vale! How rich and fragrant and picturesque were the boundless plains, teeming with all that was needed for man or for beast! How fixed and majestic were the everlasting hills—no rent along their slopes—no cloud upon their summits! How sweet to walk abroad amid the mild effulgence of the day, or when the moon was shedding her silver on stream and mountain side! How gladdening to look at the beasts of the field, and the fowls of the air, and see nought but harmony and joyousness through all their innumerable ranks! Above all—how glorious was Man! fresh from his Maker's hands, stamped with God on every lineament—ruling all that had life—rejoicing with unbounded delight in Him from whom all being came, and still inhaling more of God, and communing more with God, each successive moment!

Ah! *this* was "*the will*" of God in respect of earth, and it was the will of a Father. It was the will of Love; and the divine purpose was, that earth should be as heaven.

But this "will" was assailed and arrested. Cast out of heaven, Satan made his way to earth—resolved to accomplish *here* what he did not succeed in effecting *there.* And for a season it seemed as if he would overcome. Temptation prevails—sin rushes in—the curse is denounced, and God's enemy claims mankind as his vassals, earth for his province. What a change!—a change above, beneath, around!—a change on man and beast, on mountain and river, on sky and plain, on day and night, on all that breathes, and on all that exists! The curse is over all! And you can trace it in the barren soil, which will scarce return an increase. You can discern it in the quenched and languid sunshine. You can follow it in the tempest, scattering ruin over all its course. You can hear it in the bitter groans of creation always in travail. And you

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can read it in the guilt and wretchedness of man. Everything proclaims that "the will" of God has been sadly infringed, and that he has ceased to be our "Father."

Nevertheless, though opposed, "the will of God as Father of earth" has not been frustrated; and eventually what God designed for "earth" in his love, shall be as truly brought to pass as what in his love he accomplished for "heaven." "As in heaven, so on earth, his will shall be done." In the case of "heaven," it needed only that God should put forth his strength, and the impeded current of "his will" went forward as of old. But in the case of "earth" it was different; and without shedding of blood, "the will of God" could not return to its channel. The atonement of Christ, however, laid the basis of our world's regeneration, and most precise and emphatic, accordingly, is the testimony of Holy Writ to the eventual assimilation of earth to heaven; for we read, "*that in the fulness of time, he might gather together in one all things through Christ, those in the heavens, and those upon the earth*"—"*of whom the whole family in heaven and earth is named.*" "*And having made peace*"—*that is, the Father*—"*through the blood of the Cross, even of his Son, by him to reconcile all things unto himself, whether things upon the earth, or things in the heavens.*"

Long after our conquest of India, the laws, and manners, and religion of that vast continent remained as they were when we took possession; and though both the parent country and the colonial province owned the same sceptre, how little had they in common! Still a change has been going forward over all the breadth of Hindostan, and one great shock of political convulsion may consummate the process far sooner than we calculate—obliterating all dissimilarity, and uniting into *one kingdom* what are even now united under *one king*. But even thus it may be with earth and heaven! Already is this "earth" under the rule of Him who, in token of the empire he was to win by his cross, there wore a crown of thorns; yet it remains not vastly different from what it appeared when the first blast of the curse howled through the trees of Paradise, and evil abounds over the good. A change, however, has been advancing from the day that the cherubim of Eden predicted and prefigured a renewed alliance between heaven and earth; and God's "will" of absorbing the latter in the former, must proceed until there shall be only one "*kingdom*," even as there is but one "*King!*"

Yet let it be understood that *the assimilation* of earth to heaven is not by any means equivalent to *the amalgamation*

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of earth with heaven, nor that "the will of God," in regard to this world, is completed by what shall emerge at the coming of Jesus Christ. On the contrary, *the three petitions*, the meaning of which we have been endeavouring to explain, do not merely indicate three characteristic *states* of change, but three separate *periods* of time. "*Hallowed be thy name*," is a petition that refers chiefly to the present dispensation, during which the elect are gathered out and led home to God as their Father. "*Thy kingdom come*," is a petition which chiefly refers to the dispensation that is to follow, when Satan is laid in irons, and every stream of iniquity and evil runs at the bottom of its channel. "*Thy will be done, as in heaven, so on earth*," is a petition which chiefly refers to the final dispensation, when "the kingdom" is handed over to the Father, and the New Jerusalem comes down from God out of heaven, prepared as "a bride adorned for her husband."

In other words, the first petition of our Lord's Prayer is *premillennial;* the second, *millennial;* and the third, *post-millennial.*

Within the scope, therefore, of this last petition, we are not merely to rejoice in the assurance that earth is to be *assimilated* to heaven, but knowing that heaven and earth will be incorporated, absorbed, *amalgamated*, let us stretch forward our eye, and realise, without misgiving or reserve, the full consummation of blessedness which awaits the regenerated sons of men, upon a regenerated earth.

If our hopes, however, are so glorious, and if they are so wholly due to the love of God, shall we not go forth to serve our generation, as those who are animated by hopes so bright, and quickened by love so true? There is something still for us to do, in connexion with this world's recovery, and the accomplishment of God's "will." Let us all then gird for the enterprise. The number of the elect is not yet gathered in; and why should we not assist in seeking them out, and leading them home, and making them meet for their inheritance? It is "the saints who are to possess the kingdom;" it is "the meek who are to inherit the earth;" and shall we not pass up and down the land, shall we not search through our lanes and garrets, shall we not lift up our voice everywhere in testimony to Him who died for us, if peradventure some ready to perish might become princes of glory?

What an increase might a little more money given in faith, or a little more visiting conducted in faith, or a little more teaching undertaken in faith, or a little more prayer lifted up in faith, bring to the church, of salvation! And shall *that*

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little be withheld? No; but entering solemnly into the mind of God concerning earth, we must strive with all our means to do for earth what God has done for heaven. We cannot repeal the curse, but we may still many a groan. We cannot bind Satan, but we can bruise him under our feet. We cannot convert a world, but we can bring sinners unto Jesus. We cannot level mountains, and dry up the seas, and build the walls of New Jerusalem, but we can gather in, and make ready, not a few who will with us walk the golden streets, and sound the golden harps, on the day when Jesus cries, "Behold! I make all things new!"

Such are the prospects of our world, as they are defined by the longings of Jesus and his Church. And the vision is bright, though it tarries. That we are on the eve of *the third petition dispensation*, few would contend—for then, the sea shall be no more, and the curse has passed away. But these signs are still afar off. Can we, however, descry any symptom of what the earth shall exhibit when *the dispensation of the second petition* is ushered in? Even this, though it may be near, has not emerged; and whilst every amelioration in the political commonwealth, every beneficent invention in art, every increase of evangelical light, is to many the sure day-break of the coming restitution, to us it seems as if the world were just at the point where Adam left us. We are still under *the first petition dispensation*, and the stones are no more than collecting for the temple which is to be built; the hosts are arrayed for war, but the last battle is not yet fought.

It grates upon the sensibilities of all, and conflicts with the prejudices of most, to be told that the world has yet to pass through an ordeal of fire, and will hear the howl of the storm, before it enjoys the sweetness of calm. But Scripture is on the side of this view; for in Jude we are solemnly warned by Enoch, that when the Lord comes, it will be to "*execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.*" And a man not given to paradox, nor even addicted to speculation—a man of high celebrity in the scientific world, yet a profound and anxious student of prophecy, we mean Kirby (the name next to that of Linnæus in natural history), has given the sanction of his authority to these views in the following paragraph:—

"The future glories and triumphs of Christ's empire have engaged my attention, and were sources of joy. But I see that woes and afflictions are

foretold, and that by much tribulation will the kingdom of Christ be purified, and finally established."

But is not analogy on our side also? for if it was on the ruins of a previous creation that our present world was erected, surely what was once, is likely to be witnessed again?

"From the evidence furnished by geology," writes Fullom, "the sea must once have risen in tumultuous waves, and sweeping over the less elevated land, sought to recover the dominion it had lost. Nor was this agitation temporary, as the successive elevation of new territories, cast up by volcanic action, displaced additional bodies of water, and thus continually deranged the level of the ocean. While portions of the land were completely inundated by these deluges, other regions, defended from the sea by massive ramparts, were invaded by monster waterspouts, which, rearing their prodigious columns to the heavens, tore with equal force over land and sea. In the midst of these convulsions, the earth would rend asunder with terrific violence, and rise in waves as lofty as those of the ocean. And to add to the disorder, a thousand volcanoes made the sky red with their flames, and wrapped the shattered land in a mantle of granite. The heat discharged from so many sources discomposed the atmosphere, which resounded with endless peals of thunder, and ravaged every quarter with storm. At the same time, the strata of air were blackened with smoke, and loaded with deadly exhalations.

"But it was by the combined action of these varied forces, that the earth, from being a chaotic heap, acquired a positive and definite figure—securing alike stability and equilibrium. The subterraneous heat expended itself in volcanic action, which, whether manifested in the ejection of lava, or in earthquakes, served in an equal degree to elevate, and mould, and diversify the surface. While volcanoes were thrown up to the clouds to kindle them, other tracts of the infant globe were spread out in plains, or hollowed into valleys, and thus it acquired that endless diversity of aspect which adds so much to its beauty."

Through *convulsion*, then, was it that of old this very earth was brought into its present mould of loveliness and grandeur. And so the analogy of the past would seem to render it probable that even thus again will the earth be prepared as the habitation of the righteous. It will yet be purified by the material flames of Peter, as well as the moral processes of Enoch.

Men do fondly utter "peace," "peace," for to them their own "peace" is everything—the glory of God but a very little matter. And when the Sennacherib of Russia, who rudely shook the repose of Europe, is "cut off as foam upon the water," there is a muffled shout of joy, as if now the nations could draw a breath. But Christendom will not consider and repent. Princes, on the one side, have shewn how fond they are of aggrandisement, and, on the other, the people have shewn how fond they are of war, to give us even a political basis for the hope of a settled peace. Our sins, moreover, the oppression of Russia, the sensuality of Turkey, the atheism

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of France, the Popery of Austria, the covetousness of Britain, the vain-glory of America, sins not broken off, but boasted of, assure us that *judgments* must be gathering in the sky, and may be invested with terrific power. Long may the subtle fuel of the storm be collecting in the chambers of the air before it reveals its devastating force. But as the calmest day of summer is laying up store for the tempest, so the calm secured for the world during a little moment by wily politicians, and ratified, it may be, by wilier princes, will in the end make way for *the judgments* which the nations have provoked, *the desolation* that will herald in the sabbath of earth. Nevertheless, He who at first lifted up this world from chaos, and made it the shining counterpart of heaven, will do the same again; and after the volcanoes have ceased to rage, and the floods have sunk to rest, and there is neither earthquake, nor rain, nor wind, at the appearing of the Son of man once more shall there be "peace on *earth*, and goodwill among *the sons of men*."

But as we look around on Present Evil, and onward on Future Judgment, perhaps we are discouraged in regard to ourselves, and dismayed also as to the world. In regard to *themselves*, however, the children of God are entitled and bound to use the petitions which Jesus teaches them to offer in their own behalf, and put away fears.

They cried for the world, and now they are to cry as all needy themselves, "*Give us this day our daily bread;*"—having pleaded for the coming of the kingdom, in the first instance, they are next to petition for what concerns the body. "Give us daily bread!" is their demand—and the reason is, that as heirs of the blessed inheritance, they remember that even their mortal flesh shall participate in the glory to be revealed—that ultimately it is to be the associate of their bliss. "The body is dead because of sin;" and, mindful of this, believers are to cry, "Give us daily bread," and ask that it may soon become the handmaid, instead of a hindrance, to their progress. "This mortal shall put on immortality;" and, longing for this time, believers are to plead, "Give us daily bread," and implore that their very dust be precious in their Father's sight.

But believers are to cry still further in their own behalf, "*Forgive us our debts as we forgive our debtors;*" and this breathes the very spirit of "the kingdom" through their souls. Forgiving love is the life of the renewed spirit; and when we ask it to be shed plenteously abroad upon us, it is that we may grow in that love which assimilates us to the God of love, and

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prepares us for the kingdom of love. Nay, in the day when the inhabitant of the new earth shall be able to say, "My sin is all forgiven," "sickness" shall be unknown; and even now must believers plead with Jesus to keep alive in their heart a warm sense of forgiveness as the pledge of their redemption—the token of the land to which they are journeying. So soon as we lose the consciousness of being reconciled, our hopes immediately decay; and on this account, if we would abound in the anticipations of glory, we must be steadfast in the assurance of pardon.

And, finally, believers cry, "*Lead us not into temptation,* but deliver us from the evil one," for the bruising of Satan is the crisis of their perfection. All temptation is from the devil working on the lusts of the flesh; and hence the heirs of hope long for the day when temptation shall cease, because the tempter is cast out. That day is promised; and whilst we intercede for daily victories over our great adversary, we hasten with holy impatience to the time when neither earth, nor man, shall suffer from the prince of darkness any more.

Neither in the evil aspects of an evil Present, or an evil Future, is there, then, anything that ought to dismay the believer; but holding these last three petitions in his hand, he may encounter any storm. Fear *death* he cannot, but he rejoices in the assurance of resurrection; for is not *this* his incessant cry, and warranted longing, "Give us this day our daily bread," and let my very dust be dear to Thee? Fear *condemnation* he cannot, but he exults in the hope of acceptance; for is not *this* his incessant cry, and warranted longing, "Forgive us our debts as we forgive our debtors," and see in us no iniquity? Fear even the devil he cannot, but he is persuaded that the very gates of hell cannot prevail against him whose incessant cry and warranted longing is, "Lead us not into temptation, but deliver us from the evil one," and hasten that era which shall witness the gates of the pit shut upon him, with all his hosts!

(*To be continued*).

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm cxix.

"*A pilgrim and stranger, guided, day and night, by the law of the Lord, till he reaches the city.*"

The alphabetic peculiarities of this psalm are well known, every part beginning with a new letter, and every line or verse of that part beginning with the same, till all the letters of the Hebrew alphabet have been exhausted. There may be something more than fancy in the remark, that Christ's name, "*the Alpha and Omega*"—equivalent to declaring him all that which every letter of the alphabet could express—may have had a reference to this peculiarity of this psalm,—a psalm in which (with the exception of vers. 84 and 122, exceptions that make the rule more marked) every verse speaks of God's revelation of himself to man, under one or other of the twelve names, law, testimony, way, commandment, precept, judgment, word, truth, righteousness, faithfulness, statute, name. If so, it gives additional meaning to that title of the Lord—he is not only first and last, but all between; he is all that revelation can express.

But it is remarkable that a psalm, which we might suppose to belong to Christ, and to be his special utterance more than most others, has, in its language, some difficulties which have deterred many from applying it to the Lord Jesus at all. We think, however, the difficulties are such as admit of explanation. They are these, viz., vers. 67, 71, 75, and 176. The 67th is the only really serious difficulty, for it seems to assert "going astray"—שֹׁגֵג—always meaning delinquency of some kind—it might be by inadvertency, yet still a deviation from the standard of law. Fry and some others try to dispute this, but have failed. How, then, are we to understand our Lord using such a verse as this? We propose the following solution:—He had said in ver. 66, "I have believed in thy commandments"—"I have kept faithful to what thou hast said." Then follows the statement of still firmer adherence to the Lord's word. He says, "I did not need the sorrow and shame of experienced error to drive me into thy ways. Without this teaching, which so often, by its bitter regrets, leads wilful ones to Thee, I have been enabled to hold fast thy words—'Ere ever I was afflicted, I kept thy word.'"

"*I have not yet been afflicted, going astray,*
And still I have kept thy word."

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The common rendering of אֲנִי שֹׁגֵג, "I WENT astray," or "I WAS going," cannot be defended; it ought to be "I *am* going astray." Our proposed rendering is parallel to Exod. i. 19, בְּטֶרֶם תָּבוֹא—וְיָלָדוּ, in regard to the construction of טֶרֶם, and gives the obvious and most natural sense of the whole clause. But then, it may be asked, Is not the difficulty of ver. 176 equally great: "I have gone astray as a lost sheep"? Not so; for here the term is תָּעִיתִי, in the signification of wandering like one who has no home. It is Abraham's word in Genesis xx. 13, "God caused me to wander (הִתְעוּ אֹתִי אֱלֹהִים) from my father's house." It is most appropriate in the lips of Him who had left his heavenly home to be a stranger here, to be (as Fry observes) "as a sheep whom no man taketh up" (Isa. xiii. 14). The word, indeed, seems to be the same as that which has given the Arabic name *El Tyh* to part of the desert where Israel wandered. And if this be so, then the difficulties of vers. 71, 75, are all that remain; both of which are solved by a reference to Hebrews v. 8, "Though he were a Son, yet learnt he obedience by the things which he suffered."

We cannot but think that "the Songs of Degrees," which have a pilgrim air about them, are appropriately prefaced by this psalm, breathing as it does the experience of a pilgrim, with "a soft quiet melancholy" (*Hengstenberg*) in its tone, met and comforted by the God of all consolation. If we adopt the idea of the psalm being a kind of manual for a pilgrim, we are able to connect its different parts; and we are able to do so whether we read it as the utterance of the Lord of pilgrims, or of one of his band.

Aleph.—(Ver. 1.) *The pilgrim setting out.* The Lord of pilgrims might utter ver. 1 as he uttered Matt. v. 3, 4, 5. He looks along the way, revolving in his soul what he should be who would walk in paths of blessedness, till at ver. 8 he lifts his staff for the journey, saying—

> "*I will observe thy statutes!*
> *Thou wilt not forsake me utterly!*" (Comp. 1 Sam. xxvii. 1, with 2 Sam. vii. 15.)

Beth.—*The pilgrim fairly on the way.* The Lord of pilgrims might be supposed arresting the attention of his followers by this question, ver. 9, and its answer, corresponding as it does to John xvii. 7, and xv. 3. He breathes a firm resolution to make the Word his guide—

> "*With my lips do I recount*
> *All the judgments of* (appointments spoken by) *thy mouth.*"

Gimel.—*The pilgrim seeing the prospect open upon his view.* He seeks discoveries on his path, in spite of external difficulties, and uses the plea—

> "*I am a stranger upon earth.*" (ver. 19.)

Like 1 Chron. xxix. 11, an argument which the son of David, as well as David in the name of any member of Christ, might use. In seeking these discoveries, he looks backward to the days of Pharaoh, ver.

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21, "*the proud*," the רָהָב, and at ver. 22, remembers Israel's entrance into a large place when they crossed Jordan, "*Roll off from me reproach;*"—as Joshua (v. 9) speaks of it being rolled away at Gilgal, when the Lord shewed his faithfulness in bringing Israel into her land, thereby silencing the taunts of Egypt. And ver. 23, "For thy servant meditates on thy statutes," reminds us of Joshua i. 6.

Daleth.—The pilgrim weary. The Lord of pilgrims was weary in spirit often, when he saw the world so cold, nay, so inimical, toward his Father. "*My soul cleaveth to the dust*," declares the feeling of feebleness, like Ps. xxii. 16; even as ver. 28 expresses sorrow, "*My soul melteth away for grief.*" And still amid this weariness he cries—

"*I run the way of thy commandments*, (Heb. xii. 1.)
For thou enlargest my heart."

He.—The pilgrim steadfast in temptation. In spite of sights of vanity, yea, in spite of all he saw on the hill of Temptation, when the glory of the whole earth was shewn to him, the Master passed on unmoved; and so it is in measure with his disciples. It may be, this very resistance of evil (as in Joseph's case) may bring them for a time into reproach; or, it may be, their unlikeness to the world may draw down on them its malignant assault; but the end shall be well. None lose by adhering to the Lord's testimony.

"*Turn away my reproach which I fear,*
For thy judgments are good." (ver. 39.)

Vau.—The pilgrim assailed. Outward foes and unsympathising men are not easily dealt with; hence the prayer to be enabled to reply to assailing ones by words in season—

"*Take not the word of truth utterly out of my mouth,*
For I have trusted in thy word." (ver. 43.)

"*Utterly*," as in ver. 8, and as in Isa. lxiv. 8, and elsewhere, implies, that it may seem right to the Lord to allow some humiliation to be felt; only let him not wholly withdraw. The father may teach some lesson by allowing the child to stumble, but surely will not let him so fall as to be injured. In ver. 44, the Master alone could fully assert—

"*I keep thy law*
Continually (תָּמִיד) *for ever and ever.*"

That is, every day without interruption; and this unbroken service prolonged to eternity.

"*And I walk in a large place*," (ver. 45.)

—finding his service freedom and joy.

Zain.—The pilgrim under darkness, yet unmoved. Manifold dark circumstances are the lot of Master and disciples here; but the word of promise, in some of its many forms, sustains.

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"*Remember thy word to thy servant;*
Because (עַל אֲשֶׁר, 2 Sam. iii. 30, Hengstenberg) *thou hast*
caused me to hope."

God's pilgrims have a hope that shall never put them to shame; having once spoken, he keeps his promise. As Newton sings—

"And can He have taught me to trust in His name,
And thus far have brought me to put me to shame?"

In ver. 52, the Lord of pilgrims might be supposed standing near Capernaum, and Bethsaida, and Chorazin, lifting up his eyes to heaven, thanking the Father who hides these things from the wise and prudent, and reveals them unto babes; or amid his seventy, thanking the Father, and rejoicing because he had seen Satan as lightning fall from heaven. He sees the eternal purpose of the Lord. He sees the Lord himself, ruling all events, and bringing about a glorious issue, even the glory of the kingdom.

"*I remembered thy judgments from eternity;*
(I remembered) *Jehovah, and comforted myself.*
Horror seized me,
Because of the wicked who forsake thy law;
Thy statutes were my songs."

One thing, whatever else befalls, he is sure of, namely, that happen what may, he has cleaved to the Lord.

"*This I have,*
That I have kept thy statutes." (ver. 56.)

Cheth.—The pilgrim following on to know the Lord. He breathes the desire, "Da mihi *te*, Domine"—

"*Keeping thy ways, I have said,*
My portion is Jehovah." (ver. 57.)

He values God's presence, (ver. 58); he compares his ways with God's testimonies, (ver. 59); he never lingers when he finds a commandment, (ver. 60); amid the bands of the wicked he adheres to the law, (ver. 61); at midnight (lit., "*half of the night,*" as Exod. xiii. 29, the time when the Destroyer slew Egypt's first-born, *Hengstenberg*) he awakes to praise, (ver. 62); he shares (חָבֵר) with the fearers of God, whatever be their lot, (ver. 63). And it seems as if he saw the future glory awaiting those that follow the Lord; or rather, he delights in the future revelation of the Lord's riches of love; for he sings, in a tone like Isaiah vi. 3—

"*The earth is full of thy mercy!*"

But the view is one that overwhelms the soul; it cannot take in the vision but in part; and therefore he prays, "*Teach me thy statutes,*" that I may daily fathom more of the great deep.

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Teth.—The pilgrim is satisfied in the service of God's dealings hitherto.

"*Kindly hast thou dealt with thy servant,*
O Lord, according to thy word." (ver. 67.)

The Lord of pilgrims had never ought but good to say of his Father; neither have the followers of that Lord any fault to find. "He never wronged me nor mine," was the saying of a Scottish saint, even when the bloody head of his martyred son was held up to his view. So good, so infinitely satisfying to the soul are the Lord's ways and the Lord's revelations of himself, that the pilgrim says (ver. 67), "*I kept thy words, without being driven to them by affliction*" (see above); and then (ver. 68) prays to be taught more still. And when, in ver. 71, he expresses satisfaction in having been afflicted, it is because thereby these grapes were pressed for the refreshing of his thirst; thereby he experienced somewhat more of the infinite adaptation of these statutes to a pilgrim's wants.

Jod.—The pilgrim speaks to the Lord about his future course. He goes back to his creation—his being clay in the hands of the potter. This is a reason for expecting to be led on (ver. 73). Then, the joy it will give others (ver. 74) is a reason; and so again, ver. 79. And complete soundness (ver. 80, תָמִים) is the goal of his desires, completing the work given them to do, fulfilling the work of the Father. Every disciple breathes this desire—

"*Let my heart be perfect in thy precepts,*
That I may not be ashamed." (ver. 80).

The desire is the same with that of the apostle in 1 John iv. 28, "Abide in him, that we may have confidence, and not be ashamed before him at his coming."

Caph.—The pilgrim oppressed draws strength from the future glory. The "salvation" of ver. 81 is like Jacob's in Genesis xlix. 18, the deliverance in prospect for all the Lord's children—the glory to come —the kingdom. Trials send forward our hopes to that time of peace. Our Lord, "for the joy that was set before him, endured the cross" (Heb. xii. 3), having respect to the reward and the rest; and so his followers also.

"*My soul fainteth for thy salvation.*
I wait for thy word."

As the worshipper went up to Zion "*fainting*" (Ps. lxxxiv. 2) for the courts of the Lord, that is, thirsting even to faintness, even thus does the pilgrim for the Day of the Lord, "*waiting*" (as Rom. viii. 19) for the fulfilment of promises and hopes. There is here too an ἀποκαραδοκια, for

"*Mine eyes faint* (כָּלוּ as ver. 81) *for thy word,*
Saying, When wilt thou comfort me?"

On that day, "*the bottle in the smoke,*" the man of sorrows, the pilgrim who has been subjected to humiliation and dishonour, shall appear as a

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diadem in the land of the Lord. No wonder, then, that again he cries—

> "*How many are the days of thy servants?*
> *When wilt thou execute judgment on my persecutors?*"

—the very prayer and appeal of the souls under the altar in Rev. vi. 9. And the force of ver. 85 seems to lie in a reference of the same kind, *q. d.*, "The proud have digged pits for me, but shall find themselves disappointed; these pits are not destined for me"—alluding to the Lord's judgment when his "Law" shall assign each his portion, the persecutor and the persecuted. For his promises shall come to fulfilment; they are faithfulness itself.

> "*All thy commandments are faithfulness.*" (ver. 86).

Lamed.—The pilgrim meditates on the unfailing certainty of the Law. The revelation of God in his word and ordinances is just *himself* presented to our view; which being so, we find his word like himself, sure and unfailing amid all changes.

> "*For ever is Jehovah!*
> *Thy word is fixed in the heavens!*" (above reach of change).

To this Law he ever resorts. In all else, he finds a limit; other guides go only a certain length with you; other supports are capable of bearing only a certain measure of burden; but the Lord's revelation has no such limit; "*it is exceeding broad*"—the contrast to mere human "*perfection*," human completeness.

Mem.—The pilgrim revels in the instructive properties of God's law. "How I have loved thy law!" His foes have a sort of wisdom, much craft, much subtlety; but as David, in 1 Sam. xviii. 30, was made wiser than all his foes in conduct and in war, even so shall it be here.

> "*Thy commandment shall make me wiser than mine enemies,*
> *For it is mine for ever.*" (ver. 98.)

Glancing at the future, he glories in the law as making him wise, not only now, but for ever. "I have got (he says) what shall even in ages to come, in the kingdom, continue to teach me." Nor can earthly teachers (ver. 99), nor the *elders** or the aged (ver. 100), afford anything that equals this revelation of God.

Nun.—The pilgrim proclaims God's law sufficient amid all difficulties. Yes, sufficient even in the darkest hour of the darkest night of earth. It shall shed its light on the pilgrim-path of those who travel in the Last Days, amid the shades of the world's evening; it has shed its light on the gloomiest path ever trod by a saddened follower of the Lamb; it does at this hour shed light, the purest, and the sweetest, into the souls of all who know the Lord.

* Applying this passage to the Lord Jesus, Augustine says—"Agnosco eum plane, qui super docentes se intellexit, quando cum esset duodecim annorum remansit puer Jesus in Hierusalem."

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"*Thy word is a lamp unto my feet,*
And a light unto my path." (ver. 105.)

A "*lamp*"—nay, the very "*light*" of day! In this light, the Lord of pilgrims walked; and in this light each of his band walks still, and purposes to walk, "*for ever, continually, unto the end.*" (ver. 112.) The "*end*" contains in it a direct reference to the *reward;* for the word is עֵקֶב, a word used elsewhere for wages or reward, *e. g.*, Ps. xix. 12, Prov. xxii. 14. The pilgrim has his eye on the blessed termination, and seems to speak abruptly as he gazes—"*For ever! the end!*"—the rewarding close!

Samech.—The pilgrim, tempted to a compromise, cleaves to the Law. Water and oil cannot intermingle; the word of God and the ways of fallen men are equally irreconcilable.

"*I hate thoughts.*" (סֵעֲפִים)

Hate mere opinions on matters of duty, and on points of divine worship. I hate "*waverings,*" say some, implying the uncertainty of merely human thoughts on divine truth.

"*But thy law have I loved.*"

At ver. 118, the end of all who adopt another rule than the law of God is hinted at; and then dwelt upon in vers. 119, 120. "*Their deceit* (*i. e.*, the lie they trust in) *leads to nothing*" (*Hengs.*), or ends in utter disappointment. It is a "*spem mentita seges.*" The wicked are put away as dross is flung out (ver. 119), and this with such accompaniments of terror, that the beholder, though safe in that day within the cloud, exclaims—

"*My flesh trembleth* (horripilavit caro mea, Jerome) *for fear of Thee;*
And I am afraid at thy judgments!"

Ain.—The pilgrim seeks to endure to the end. Do not leave me! Be surety for thy servant that it may be well with him! It is time for thee to work! These appeals indicate a pilgrim feeling himself beset with much that makes him wish the journey done, besides the 123d verse—

"*Mine eyes fail for thy salvation;* (see vers. 81, 82)
And for the word which thou wilt perform."

It seems as if the "*therefore,*" עַל כֵּן of vers. 127, 128, declared that the sight of the reckless course of the ungodly has increased the pilgrim's love to the Lord's ways; but we incline to another view. The 126th verse is literally,

"*There is a time for the Lord to work.*"

Vengeance is not speedily executed; for God is long-suffering. The effect of this delay is to tempt the ungodly to "make void the law." But the effect of the Lord's *having a time*, a fixed time, for the perform-

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ance of his promises and threatenings, is very different in regard to his servants; they are thereby induced to persevere in shewing love to him. "*Therefore*," on this account, "I have persevered till now in loving thy commandments, approving of every one of thy precepts, and hating every false way." Yes, it is he who says in his heart, "My Lord delayeth his coming," that begins to beat his fellow-servants, and to eat and drink with the drunken.

Pe.—The pilgrim manifests increasing, as well as intense, delight in the Law. It is a somewhat quaint, but, at the same time, faithful view of his state of mind that is given by one who paraphrases ver. 131 thus—

"With open mouth I pant and run, like hart before the hounds,
Until my lawful prize be won for which my spirit bounds.
Behold thou me, O Lord my God, the master of the race——."

The Lord Jesus, the son of David, could utter these words; and David, or any member of Christ, can find no better words to express their soul's desire when getting a glimpse of "the unsearchable riches." There is some difficulty in ver. 130, which is literally,

"*The door of thy words giveth light.*"

The Lord's words are apparently represented as *the door* (פֵּתַח) *by which we enter into the chambers of his heart.* Is this the idea? You cannot handle any saying of God in a true frame of spirit without finding yourself in so doing at a door which may lead you far in to the palace—to the innermost thoughts of God's heart toward us. A door is opened to you every time you apprehend one sentence or saying of the Lord's—"a door in heaven," shall we say?—a door like that of which John (Rev. iv. 1) speaks, by which you are enabled, in the spirit, to pass farther in to the secrets of God? Only this is not a revelation of things hidden from other saints—part of its blessedness is found in its being the common privilege of all saints; just as ver. 132 has expressed it, "*According to the manner** (Gen. xl. 13) *toward those that love thy name*"—toward Abel, toward Enoch, toward Abraham, toward Moses, toward us also who "*love thy name!*" We may be able to say nothing else of ourselves but this only, "We *love thy name!*" But this is enough. And how real, how intense, is this love, since it draws forth the heart in strains like ver. 136—

"*Mine eyes run down as brooks of water,*
Because of their not keeping thy laws!"

Their present wickedness, and their final doom, are both referred to. It is, "If thou hadst known, even thou" (Luke xxx. 41).

* כְּמִשְׁפָּטְךָ. The same expression occurs in ver. 149, "Quicken me, O Lord, כְּמִשְׁפָּטֶךָ, *according to thy manner.*" The sense would in that case be, "Quicken, in answer to my cry; for thou art wont to hear such cries." Perhaps, also, ver. 175 should be so understood.

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Tzaddi.—The pilgrim adopts the tone of adoration. Getting nearer his journey's end, it is natural for the man of God to praise more than at the outset. At the close of their warfare, saints are represented in Revelation (*e. g.*, ch. xv. 4) as discerning the Lord's *righteousness and faithfulness,* "Just and true have thy ways been, O King of saints!" And this is the utterance of vers. 137, 138. This is again prominently adverted to in ver. 142—

> "*Thy righteousness is righteousness for ever,*
> *And thy law is truth.*"

Joshua (xxiii. 14) testified to Israel, and they said Amen to the testimony, that not one good thing had failed of all that the Lord had spoken. His word of promise and of threatening cannot deceive, cannot disappoint, cannot come short of its declarations. And this is once more repeated, ver. 144—

> "*Righteousness* (צֶדֶק) *are thy testimonies for ever.*
> *Cause me to understand* this *and I shall live.*"

Life eternal!—the life of the redeemed in the everlasting kingdom, when the Righteous One has triumphed, and expelled ungodliness from earth!

Koph.—The pilgrim protests that all his expectation is from the Lord. Rising before daybreak, nay, even encroaching on the night-watches (like Mark i. 35, and Luke vi. 12), the Lord of pilgrims follows hard after God, going from strength to strength, instead of abating in his zeal, as men often do in other pursuits, through length of time. And all his true followers may be expected to resemble the Lord in this hard pursuit, especially as they get nearer the journey's end, and approach the Lord's dwelling-place. What strength of comfort in ver. 151—

> "*Thou art near, O Lord,*
> *And all thy commandments are truth!*" (cannot disappoint.)

There is an anomaly in ver. 152, as to gender, if "Thou hast founded *them*" (ָם—), is to be referred to "*testimonies;*" but probably it is meant to refer back to *all* the terms used in this context, *e.g.*, statutes (ver. 145), words (ver. 147), as well as commandments and testimonies. And this is the sense. "*Aforetime*" (קֶדֶם), before experience had given me palpable proofs,

> "*Aforetime I knew from out of thy testimonies* (Hengstenberg)
> *That thou hast founded these for ever.*"

In the ages to come we shall still use God's words. We shall then look back and see how truthful our God was. The Lord of pilgrims, who trod our path himself, will then lead us to review the dealings of Jehovah, talking with us as he talked with Moses and Elias about his own decease on the Transfiguration Hill.

Resh.—Continued opposition causes the pilgrim to pray for continued quickening. The end of the journey has as many trials as the begin-

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ning; we are to "hold fast the beginning of our confidence steadfast to the end." Three times to cry for "quickening" arises here, viz., in vers. 154, 156, 159—an appeal for more life which we now may specially urge, since we can hold up to the Lord his own words, "I am come that they might have life, and have it more abundantly" (John x. 10).

He, like Paul, whose sympathy was so entirely with his Lord, might well use the words in 2 Tim. iv. 7, "I have fought a good fight;" but all pilgrims, and he, too, among the rest, would gladly use the appeal of ver. 154, all the more after a life-time's experience of the trials by the way.

> "*Fight my fight* (Ps. xliv. 1, Hengstenberg)
> *And redeem me.*" (גְּאָלֵנִי).

Be a *Goel* to me! Be to me what Job expected when he cried, "I know that my (גֹּאֲלִי) Redeemer liveth, and that he shall stand at the latter day upon the earth," (xix. 25). Meanwhile,

"*Quicken me, according to thy word,*" (ver. 154. Thy promises to thy children who knock).

"*Quicken me, according to thy judgments,*" (ver. 156. The principles of thy dealing with us).

"*Quicken me, according to thy loving-kindness,*" (ver. 159. The dictates of thine own free love).

Why should not all of us rest on the Lord's word with increasing confidence as our pilgrimage advances to its close, since experience adds to the evidence of his faithfulness.

> "*The beginning of* (ראֹשׁ) *thy word is truth;*
> *And to eternity is every appointment of thy righteousness.*"

There is nothing but truth and certainty in thy holy word. It may be rendered, "Truth is the sum of thy word," *(Hengstenberg.)* At the same time, the Psalmist probably expresses far more by that peculiar form, "The ראֹשׁ, *the head* of thy word." As ראֹשׁ פִּנָּה in Ps. cxviii. 22 is the "head, or chief, of the corner," may not this expression be intended to designate "that original promise which is the 'head, or chief promise, of the whole word of God'—the promise of the Woman's Seed?" The faithful in Israel no doubt were ever reverting to it. To them could it be otherwise than "the ראֹשׁ, the head," the chief utterance of the Word? It is, therefore, mainly to this that we suppose reference is made in this verse. The Lord Jesus could use it of himself when on earth; and each one of his disciples could—but not less can we now, we who can point back to the Woman's Seed having come, to the fulfilment of that "head of the word," and who may thus more than ever confidently look forward to the fulfilment of what remains, "every appointment of his righteousness," in the ages to come, including the Day of the Lord, when all things shall be set in order.

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Schin.—The pilgrim is full of peace and praise. It is now that *praise* seems to abound in the traveller; that is, it is now near his journey's end that it is poured forth, so as to be heard by others. His *Hosanna* is changing into the *Hallelujahs* of the heavenly citizens.

"*Seven times a day have I praised thee.*" (ver. 164.)

The pilgrim is an Isaac, one who meditates at even-tide, and one who can call God his "fear;" for ver. 161 has פַּחַד, the very word used twice in Genesis xxxi. 42, 53 of Isaac's God, "the fear of Isaac." In this frame of solemn Bethel-like awe he approaches the end of his journey. He crosses the threshold of the King's palace. This reverent awe has deepened on him, the longer he has meditated on Jehovah's word. And fitting it is now near the end to tell, as proved by experience, and to leave it for encouragement to those that come after—

"*Great peace is the portion of those that love thy law;*
There is no stumbling-block to them." (ver. 165.)

This peace enables them to wait patiently for the final glory—in the kingdom of peace.

"*I have waited for* (see Ruth i. 13) *thy salvation, O Lord.*" (ver. 166.)

Tau.—The pilgrim pours out prayer and praise, with a strong cry at the close of his journey. Praise is uttered in the midst of redoubled supplication; repeated praise in the verses 171, 172.

"*My lips shall stream forth with thy praise;* (gush forth, as Ps. xix. 1)
For thou wilt teach me thy statutes."

"*My tongue shall sing thy word,* (responsively תַּעַן);
For all thy commandments are righteousness."

Anticipating the employments, the discoveries, the enjoyments of the Coming Rest and Kingdom, the Psalmist tells of the hallelujahs that shall dwell upon his lips, gushing up from an ever full and ever filling soul—a soul full of the Lord's grace in the past, and ever filling with fresh manifestations; for *Thou wilt* teach me still, and I shall see with increasing clearness that all thy commandments were holy, and just, and good.

Help me, then, to the end; for (ver. 174)

"*I have pined for thy salvation,*" (תָּאַבְתִּי).

This is, as we might expect at the close, the strongest expression of desire for Coming Glory that has yet been used. "Salvation," as we noticed above, is the final deliverance, with all the grace and glory that it brings. At ver. 81, we find the soul "*thirsting,*" fainting in thirst for it; at ver. 123, the earnest expectation made "the eye faint" for it; at ver. 166, there was strong hope, and waiting; but this

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verse rises to an almost impatient longing—a pining with desire for the arrival of the blessed day.

Again, ver. 175, there is the anticipation of praise, because of a happy arrival; and a burst of prayer such as sums up a lifetime's experience and desires.

"I have been a wanderer, (תָּעִיתִי) *like a lost sheep."*

I have all my life found no where to lay my head, and no rest to the sole of my foot. I have, like Hagar and Ishmael (תֵּתַע, Gen. xxi. 14), wandered in the wilderness where there was no water. I have, like Joseph (תֹּעֶה, Gen. xxxvii. 15), wandered in search of my brethren, without home or friends. I have, like Abraham, above all, (הִתְעוּ, Gen. xx. 13), left my country and kindred, all my father's house, for the Lord's sake. My life has been a wandering, like sheep lost, when the shepherd is away, or when the shepherd chooses to send them away from his care (הִתְעוּ, Jer. l. 6), "turning them loose on the mountains, so that they go from mountain to hill, forgetting their resting-place."

(But in all my wanderings, and weariness, and sorrow),
"*I have not forgotten thy commandments.*"

"*Seek, then, thy servant*"—*i. e.*, do the part of a shepherd who brings home his sheep to the fold! It is doing as Ezekiel (xxxiv. 16) foretells the Lord shall do on the day when he gathers his scattered ones under the shade of the Plant of Renown; for here the word is בַּקֵּשׁ, and there the word is אֲבַקֵּשׁ. "I will seek that which was lost, and bring again that which was driven away." Then shall Rev. vii. 15, 16, 17, be realised, the Lamb in the midst shall be Shepherd ever present; himself once a wanderer in our world's wastes, and now feeding among the lilies, bringing home all his flock to where they thirst no more, nor hunger, nor does the sun light on them, nor any heat.

Amen! Even so! Come, Lord Jesus!

THE REPHAIM.

Gen. xiv. 5. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the *Rephaim* in Ashteroth-Karnaim, and the Zuzims in Ham, and the Emims in Shaveh-Kiriathaim.

Deut. ii. 9, 10, 11. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle; for I will not give thee of their land for a possession, because I have given Ar unto the children

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of Lot for a possession. The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; which also were accounted *Rephaim* (Heb.) as the Anakims; but the Moabites called them Emims. Verses 19, 20, 21. And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession. That also was accounted a land of *Rephaim*, (Heb.): *Rephaim* (Heb.) dwelt there in old time; and the Ammonites call them Zamzummims; but the Lord destroyed them before them.

Deut. iii. 11, 13. For only Og king of Bashan remained of the remnant of the *Rephaim* (Heb.); behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Ver. 13. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of *Rephaim* (Heb.).

Josh. xii. 4. And the coast of Og king of Bashan, who was of the remnant of the *Rephaim* (Heb.), that dwelt at Ashtaroth and at Edrei.

Josh. xiii. 12. All the kingdom of Og in Bashan, who reigned in Ashtaroth, and in Edrei, who remained of the *Rephaim* (Heb.), for these did Moses smite and cast them out.

Josh. xv. 8. And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of *Rephaim* (Heb.) northward.

Josh. xvii. 15. And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the *Rephaim* (Heb.).

Josh. xviii. 16. And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of *Rephaim* (Heb.) on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel.

2 Sam. v. 18, 22; 2 Sam. xxiii. 13; 1 Chron. xi. 15; and 1 Chron. xiv. 9, only refer to the valley of *Rephaim*.

Job xxvi. 5, 6. The *Rephaim* (Heb.) tremble beneath waters, and (or with) the inhabitants thereof. *Hell* is naked before him, and destruction hath no covering." In the Douay Bible these verses are translated thus: "Behold, the *giants* groan under the waters, and they that dwell with them. Hell is naked before them, and there is no covert to perdition."

Psalm lxxxviii. 10. Wilt thou shew wonders to the dead? Shall the *Rephaim* (Heb.) arise and praise thee?

Prov. ii. 18. For her house inclineth unto death, and her paths unto the *Rephaim* (Heb.).

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Prov. ix. 18. But he knoweth not that the *Rephaim* (Heb.) are there; and that her guests are in the depths of *hell.*

Prov. xxi. 16. The man that wandereth out of the way of understanding shall rest in the congregation of the *Rephaim* (Heb.).

Isaiah xiv. 9. *Hell* from beneath is moved for thee to meet thee at thy coming; it stirreth up the *Rephaim* (Heb.) for thee, even all the chief ones (Heb., leaders) of the earth; it hath raised up from their thrones all the kings of the nations.

Isaiah xvii. 5 speaks of the valley of *Rephaim.*

Isaiah xxvi. 14, 19. The dead, they shall not live; the *Rephaim* (Heb.) they shall not rise; therefore thou hast visited and destroyed them, and made all their memory to perish. 19. Thy dead shall live, my deceased (Heb., my dead body) they shall arise. Awake and sing, ye that dwell in *dust;* for thy dew is as the dew of herbs, and the earth shall cast down the *Rephaim* (Heb.).

The *Rephaim* appear to have been a very ancient and very wicked and gigantic race, called also Emims and Zamzummims, a remnant only of whom existed at the time of the invasion of Canaan by the Israelites, though some of the descendants of Rapha or the *Rephaim* were found in Philistia so late as the reign of David, as Goliath of Gath, and others mentioned in 1 Chron. xx. 4, 5, 6, 8, Sippai or Saph, Lahmi, &c. They possessed the most fruitful parts of the country. East of Jordan, the region of Argob, Bashan, and Gilead, containing the cities of Argob, Golon, Edrei, Ashtaroth-Karnain, and Rabboth-Ammon, besides the countries conquered by the Moabites and Ammonities. On the west, the land of the Perizzites, which was part of the fertile plain of Sharon; and, south of the valley of Hinnom, the valley of *Rephaim* running down from Jerusalem to Hebron, and ending in the fruitful vale of Eshcol.

The word *Rephaim,* when not used topographically, is usually translated in our English version by the word *dead;* but in the texts above quoted, does it not imply something more than the dead in general? Does it not apply exclusively to the *lost,* for whom there is no hope? *To the dwellers in the bowels of this earth, who groan beneath its waters?* The text of Job xxvi. 5, and the following, countenance this idea:— Ezek. xxvi. 19, 20, "For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and the mighty waters shall cover thee; when I shall bring thee down with them that descend into the *pit,* to the people of old time, and cause thee to dwell in the lowest parts of the earth, in the desolations of old, with them that go down to the *pit,* that thou be not inhabited, and I shall set my glory in the land of the living." Ezek. xxxii. 18, 21, "Son of man, wail for the multitude of Egypt, and cast them down, her, and the daughters of famous nations, to the nethermost parts of the earth, with them that go down into the *pit.*" Ver. 21, "The strong among the mighty shall speak to him out of *hell,* with them that help him: they are gone down, the uncircumcised lie, slain by the sword." In the same chapter, Assher, Elam,

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Edom, the Zidonians, who caused terror while living, are represented as having their graves in the *pit*, gone down to *hell;* also Meshech, Tubal, and her multitude, though their position seems to be somewhat different in those abodes of darkness. Isaiah xiv. 15, " Yet thou shalt be brought down to *hell* to the sides of the *pit*." Other texts might be adduced which seem to point to the *present* abode of the reprobate dead, or the *Rephaim*, such as the earth opening her mouth and swallowing up Korah, Dathan, and Abiram, and all the men that appertained unto them, who went down alive into the *pit*. At a time when it is so much the fashion to deny the existence of Satan and of hell, or of any *place* of punishment for the wicked, it may not be unprofitable to bring to notice passages of Scripture which appear almost unquestionably to refer to this awful subject.

John viii. 11.

" And Jesus said unto her, Neither do I condemn thee."

This is too often regarded as a relaxation of the law—as an arbitrary act of the Lawgiver's will—as a premature exhibition of a coming Gospel, superseding a superannuated Law. Not at all! It was Jesus acting as strictly in conformity with the ordinances of Moses as if he were giving it out, for the first time, from the midst of the thunders of Sinai. He sits as Judge; and as a Judge calls for the evidence and accusers. None appear; and, as a strict Lawyer, he dismisses the case. This is not a verdict of "not guilty," or " not proven," but simply that the law is dead where there is no " counsel for the crown," no attorney-general. Oh! how this opens up the meaning of " Charity covereth a multitude of sins!" When a man evil-intreats us, when the balsam of love flows from the heart to heal the wound, and Satan can catch hold of no bitter expression from the wronged man, he wants the materials with which to urge his plea for the offender's destruction; for a cruel lawyer is harmless unless he can find a client to employ him. This throws much light on the fact of the meekest men being so often specially exposed to ill-treatment. It may be in mercy to the sinner that when a well of bitterness is in his heart, God puts a saint in his way; that bitterness being discharged on him, healing oil may flow out for the covering of the sin, and the melting of the heart of the sinner. Jesus was emphatically thus the coverer of the multitude of sins, by becoming the suffering-bearer of all sins—" the reproaches of them that reproached God falling upon him."

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2 Chronicles xxvi. 15, 16.

"And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense."

Oh, how often are we saying, had we that crook in our lot, that thorn in the flesh removed,—this dislocation in my family healed,—that engrossing business finally settled,—what lives should we lead! Vain thought! There is not a day nor an hour of which God will not be able to say at the judgment, Ye were then placed in the exact circumstances most favourable to the production of fruit of its kind in season. And Satan's grand aim is, by discouragement and impatience, to try to make us sleep through the time, like a sea-sick man in a voyage; little knowing that the fruits of summer must all be originated during the deep stillness of winter.*

See the danger of not letting "patience have her perfect work,"—of seeking to be prematurely ripened,—of overleaping the still creation-days of drear December. Lot and Noah, who remained faithful during their desperate trials, when delivered from the strife of tongues, and "the filthy conversation of the wicked," fell from their steadfastness.

Psalm xviii. 16, 17.

"He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me."

Zechariah iii. 2, 4.

"Is not this a brand plucked out of the fire?". . . . . "Take away the filthy garments from him."

Matthew xvii. 17.

"Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me."

Jesus even now works such sudden deliverances for us, when even his pastors have given it up, saying, "There is no help for him in God."

Oh, how amiable God appears when we have ruined ourselves; when "our deep plots do fall,"† and we suddenly find ourselves borne aloft "out of the horrible pit and miry clay," into which we had plunged ourselves! Those whom God is preparing for posts of high

* As a Laplander's in-door work in winter is to prepare for summer fishing, &c.

† Shakspeare.

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rule, he trains up by a twofold process: first bringing them into an intense personal experience of every form of humiliation and conscious weakness; that having been once themselves "compassed with infirmity," they may be able to enter fully into sympathy with the weak, having been as *strangers*, "gershoms," in the land. Finding the ways of the world, into which they are brought in contact, strange to them, *multum incola*, &c., they may be fit to be entrusted with the rule over those who are not "sufficient for these things." God sets "men to ride over their heads," to teach them a servant's necessities and weaknesses, that they may be able kindly and wisely to meet them. The second part of this education is, to accustom the man continually to God's glorious interferences on his behalf, by acts of sovereign election, where gifts come showering down like manna; the reward being, "not of works, but of grace." "As if all needful things would come unsought to genial faith, still rich in genial food." Such unconditional benisons enrich the man's spirit with high kingly instincts. He is thereby slowly training to act as a king, by being treated by God in his most kingly way.

John xiv. 8.

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us."

This was not an idle question. Such a craving indicates the ultimate aim of man, seen in his restless pursuit of a something, of which his idols are the shadows. Few, even of God's people, go so far as this high aim, resting in the Son's light, or in the Spirit's comfort, without "going on to know God" in his highest character. This instinct is manifest in the perilous grasping at union with the Father, without the medium of the blessed Saviour, who is "the Door" as well as "the Way," "in whom dwelleth all the fulness of the Godhead bodily." Idolatry is the necessary result of all such "leaping over the wall," and refusing to enter in by the gate; as, on the other hand, true catholicity can only be attained by receiving the fulness of the Trinity in Christ.

Luke xvii. 3.

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him."

Rebuke is an ordinance of God to purge out secret heart-burnings against your brother. It is an *injunction*, not a mere *permission*, this to rebuke. All that gossip and slandering which is now rife, comes from the neglect of this duty of rebuke; just as the disuse of the "Commination" in the Church breeds hatred, malice, and all uncharitableness.

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Eccles. ii. 2.

"I said of laughter, it is mad: and of mirth, what doeth it?"

Laughter and anger being faculties implanted by God, it is highly needful to provide proper objects as fuel for each, or the devil will provide unlawful objects, sliding them in to supply the blank. Beware how you mingle anything sinful in your cup of laughter. The seams of your heart, your spiritual pores, are all open at such moments; and sin may lay its eggs there unsuspected. Many a sinful compliance, the breaking down of many a bulwark of virtue, might be traced to one ridiculing a bad man; or the absurdities that mingle themselves with a wicked act. The frequent repetition of a sinner's name or actions, is often an indication of a tendency far down in the man's being, to a coalition with both. This throws light on a seeming contradiction, which one who has mixed much in society must have remarked—viz., that youths and maidens who have made each other their butt, so often become man and wife. Love and laughter are twins, and ever in company. Depend on it, if a woman often brings before her the image of a man in her merry mood, she will draw in love imperceptibly. Shakspeare's Beatrice and Benedict is a fine illustration of this; therefore are we cautioned as to God's enemies,* "not to take their names into our lips."

Observe—it is *laughter*, not *mockery*, I speak of; mockery and hatred are the twin-born bitter enemies of love and laughter. Oh, how much more than we are aware is the manhood and godliness of a Christian dependent on the nature of the food and fuel with which he feeds his mirthful element! Perhaps Coleridge's indecorous lines, "The Devil's Walk," may have been as much the cause as the effect of his denial of the personality of Satan; and that again withering his faith in the glorious promise, "Christ's coming in the flesh." Speak of the devil, and he will appear—laugh at him, and faith in his existence will disappear.

PROFITABLE JEALOUSY.

1 Cor. ix. 26, 27.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Every man has an inward history as well as an outward one. The latter may be read of men—the former is only fully known to God. It is very desirable that the two histories should agree, and that both should be such as God approves. This is not commonly the case. Some whose inward and outward history fully agree, are quite opposed to God as regards both. Such is the case with those who are sensual

* Psalm xvi. 4.

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in their habits, and also with those whose whole course shews that they are of a covetous and worldly disposition. It is the same with those who are influenced by ambition and the lust of power. There are others whose outward history is fair before men, but whose inner life is quite different; beneath the cloak of profession a false heart is concealed, and evil habits are fostered. With another class, secret desires and conflicts, inward habits, and actings of the mind, which only God can see, are in agreement with what is external. Such was the case with Paul, a part of whose inward or inner life is described in the text. Before we consider it, let us improve the solemn consideration above suggested. We may learn, therefore, not to pass hasty judgments upon others. Seeing that we cannot read each other's inward history, and that God alone can search the heart, let each one then judge himself, and frequently arraign his motives and feelings at the bar of God's truth. Who that muses on such a subject as this but must exclaim, with a solemn feeling approaching to terror, "What a biography will come out at the day of judgment!" when God shall manifest the counsels of all hearts, and reveal men just as they *were*, and not as they seemed to be!

The apostle in this chapter gives us some account of his outward as well as his inward history; of *what* he did, and *why* he did it. His life was one of self-denial and self-sacrifice. In thus acting, he had regard to the spiritual good of others, which he preferred to his own ease, and to all earthly enjoyments; yet in pursuing this line of conduct he informs us that he consulted his own safety and sanctity, and aimed to obtain the approbation of that heart-searching Master whom he served. In describing his path as a mortified Christian and diligent labourer, he introduces his frequent and favourite illustration of the racers and contenders in the Grecian games. There is no reason to conclude that Paul approved of these games, or that he would have sanctioned them by his presence; but as they were well known to those whom he addressed, and as they suited his purpose to unfold his own case, and to stir up God's people, he frequently uses them. A Christian may learn lessons from things in which he cannot participate, just as the wise man looked at the sluggard's garden and received instruction.

I. *The course and conflict of the Christian* is set forth in these words. If our *course* is right, then there is sure to be a *conflict.* No one ever persevered in the right way in a world like this, without meeting with difficulties and opposition. They will also have temptations to go wrong, with a prospect of advantage from so doing. But here we may inquire whether Paul is speaking of the Christian life generally, or of his official and ministerial life as an apostle. I suppose that he speaks of both. With him they were identified. He did not try to separate them; and alas for those who do, and who go through religious duties officially! What is this but *acting* a part? Such are no better than spiritual automatons. Let the real Christian, and especially the Christian minister, beware of doing this in any

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measure or degree; he will be tempted to it, and he may slide into it in some measure almost before he is aware. But notice the course. The Christian life (whether we consider ministers or private Christians) is compared to a *race*. "I therefore so run," says the apostle of himself; so run "that ye may obtain," is his counsel to *all* Christians. Here is a starting place, a course, a goal, a Judge which cannot be deceived, and there are many spectators. The true runner starts from the cross, where, on believing, he became endowed with a new life. The Word of God, including precepts, examples, and especially the pattern life of the "Forerunner," marks the way he should run, and furnishes lines which it is not safe to overstep. The crown of life, of glory, of righteousness, is hung full in view; and the assurance is again and again given that it will be bestowed on him "who endureth unto the end." This crown will be given by the Lord, the righteous Judge, in that day when he shall come with his holy myriads, who have been spectators of the race. This figure denotes that the Christian life is one of *activity*, *solicitude*, and *hope*. The runner exerts all his strength, strains every muscle, and cannot but feel anxious as to the result; at the same time, if hope did not cheer him with the thought that he *might* win the prize, he would not attempt to run. In this race the wisest and best of men have been runners; yea, no others are really wise but those who can say with the apostle, "I therefore so run." This is a holy and honourable race, arduous indeed, and perhaps long, but if honestly entered on, sure to be crowned with victory. To this the apostle refers in the next words, "Not as uncertainly." There have been many different renderings of these words. "Not unnoticed, or out of view of the Judge." "Not as one that is distanced." "Distance-set, or left behind." Barnes says "the word signifies 'obscurity,'" and paraphrases it, "I do not run at hap-hazard." Saurin interprets it to mean "past boundaries," see 2 Tim. ii. 5, "strive lawfully;" Heb. xii. 1, "race set before us;" "the mark," Phil. iii. 14. But while it is true that Paul knew that the Judge was looking on, and that he was anxious not to go over the lines, or beside the course, yet we think his meaning is as Barnes states, with something more added; and may we not paraphrase his words thus—"If I am sincere and persevering, I cannot fail. If I begin right, and keep on heartily, I must win." It was not so with the runners in the games; as the apostle says, "they run *all*, but *one* receiveth the prize;" and therefore all run "at uncertainty." Starting with earnest effort and resolute intention, might avail nothing in the earthly race; many who did their very best failed: "but," says the apostle, "it will not be so with you; and I am confident it will not be so with me. I so live and act, that, by God's grace and help, I am sure of obtaining the crown."

Paul did not mean to be lost; he fully resolved, purposed, and expected to be saved. He was not ashamed of his hope; nor shall any Christian be who obtains grace to imitate him.

The Christian's life is also a *conflict;* "so fight I;" a hard, constant,

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unceasing battle. It is called "the fight of faith," "wrestling," "striving for the mastery." The enemies are Self, Satan, and the World; each of whom have multiform shapes, and innumerable methods of attack. God has provided armour, and given much information concerning the enemies,—their positions, power, and intentions; has promised his almighty aid whenever it is sought; given all necessary directions how to act in the warfare; and promised victory to every faithful and dependent soldier. From this conflict none are exempt; there is no discharge until death calls us away, or the Lord comes to swallow up death in victory. But what does the apostle teach us, when he says, "So fight I, not as one that beateth the air"? Does he not mean to convey the idea that this conflict was no sham fight, but a real battle? It was not play, or pretence, or even preparation for a battle, but a real conflict. Further, he teaches that in this conflict he really hit his mark; his blows did not fall on emptiness; he did not exhaust himself by beating the air. He had the satisfaction of knowing that the strength he expended told against the enemy, and was felt by him. He did not miss his aim. Alas! many Christians go to war without a plan, and fight without a definite aim; and thus they waste their strength, and do little against the enemy. War requires forethought in order to success, and so does the spiritual conflict.

II. *Notice the conquest gained.* "But I keep under my body, and bring it into subjection." Here the Christian soldier is introduced to a great and dangerous *foe*—"*my body;*" by which we understand the animal nature, with its affections, appetites, and passions; concerning which Peter says, "They war against the soul." Here is our danger; and the treatment of this body will prove the test of our sincerity. The flesh is Satan's tempting-place, and the World's market-place. By the body Satan acts, and through the body the World tempts. How is man fallen! It was not always thus with him. In innocence he had a body, and was the subject of animal passions and appetites; but they were all held in subjection to reason, and reason was in intimate connexion with God. Sin entered, then reason was dethroned, God's authourity was despised, and the passions clamoured to have everything their own way. This was quite opposite to God's will, and in agreement with Satan's suggestions. Grace introduces a new regulating and governing power; the heart is purified by faith, and henceforth faith has enough to do to keep the passions and appetites of the body within bounds, and prevent them from defacing and defiling the soul. It is as a *believer* the apostle speaks when he says, "I keep under my body, and bring it into subjection." Here is a description of gospel mortification, concerning which it is said in another place, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. viii. 13.) This was what the apostle was enabled to do. This passage no doubt teaches that he mortified his sensual passions by temperance, and by cutting off those supplies which fed the strength of the enemy. Temperance in eating

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and drinking, and indulgence of the body in ease and sloth, have often led professors into the deep quagmire of sensuality.

But the whole of this chapter teaches that the apostle "pleased not himself, but sought the good of many, that they might be saved;" he preferred the good of others to his own gratification, and denied himself that he might help Christians forward in their course, and was very careful not in any way to stumble them, or to "hinder the gospel of Christ." In all these acts of self-denial and Christian love, he was anxious to have his *motives* pure, and to do all with a single eye.

He knew full well that there were "lusts of the spirit," as well as of the flesh, and that it was possible for sin to gain a victory even when an outwardly good action was performed, because some spiritual lust was gratified. He therefore tried to beat down pride and vain-glory, as well as sensuality and covetousness. He entered fully into the spirit of his own words, Heb. xii. 1, 2; and knew that he could not speed well in the heavenly race, unless the sin which easily besets was laid aside; and he was also well assured that the unmortified professor could not be a conqueror, hence his plainness and earnestness on that point.

III. *The considerations which influenced him*, remain to be noticed. "Lest that, by any means, when I have preached to others, I myself should be a castaway." These words are very solemn. They are also somewhat difficult to explain in agreement with other passages in the apostle's writings, and indeed with other parts of the text; but still the lessons to be learned from them are plain and important. The question is, Do they refer to *acceptance* or *approbation?* Does the apostle here teach that his final acceptance and blessedness was at stake; that it hung dependant on his finishing his course? This cannot be; it would be contrary to what God has said about him, also to the doctrines which he preached, and to the testimonies which he bears in other places concerning himself. He was a chosen vessel, separated, called by grace, one that knew that there was no condemnation nor any separation; and one who lived in the cheering persuasion that He who had called and justified him, would also glorify him. Why then write thus? Because he knew that it was possible that a man who all his life had been preaching to others, with a professed view to bring them to heaven, might himself be thrust into hell at last; and he puts this *in his own case* to avoid giving offence (1 Cor. 4–6, "These things I have in a figure transferred to Apollos and myself"); but I cannot think that he had any fears that such would be his *own* doom. We may here appropriately quote his words to Timothy, for the good of all preachers of the gospel. "Take heed unto thyself, and unto the doctrines; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Some one has strikingly observed—"That four cases may be supposed from this text. Both minister and people may be saved; the minister may be saved, and the hearers lost; the hearers may be saved, and the minister lost; and, lastly, both may be lost." O Lord! make all preachers alive to the solemn re-

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sponsibility connected with their office and work! But if we consider the drift of the passage, it would seem evident that the apostle here refers to *approbation*. At the Grecian games, one person was appointed "judge or president," whose office it was to see that all was done according to rule, to decide who was the winner, and to bestow the crown upon him. The plaudits of the spectators, the exultation of the runner availed nothing if the judge decided against him; so will it be at the last great day, and *He* who will be judge then is *omniscient* and *impartial;* nothing can escape His eye; He cannot act unjustly; He will detect all impositions, and acknowledge sincerity; *He* will reward according to *works*, who has saved us by His grace. The apostle was therefore not only anxious to be *saved*, but to be "*approved* in that day." He desired to finish his course *with joy*, and have "*an abundant entrance.*" All Christians should feel thus, for it would seem that some "will be saved as by fire," their works will be burned. (1 Cor. iii. 13). These persons will be accepted as believers in Jesus, but their course will not be thoroughly approved. This we are solemnly warned of, and many exhortations are given bearing on this matter. 1 John ii. 27; Rev. iii. 3; xvi. 15; xxii. 12; Luke xii. 35–40.

With this view, the rendering which many give to the word "castaway" agrees. Beza renders it, "I myself should be reproved;" Macnight, "I myself should be one not approved;" Guyse says, "As judged unfit to be rewarded in the great day of account;" and Doddridge, "I should myself be disapproved of by the great Judge." But whichever view we take of the passage, it is very solemn and practical, and well worthy of being pondered by all who profess to be running the heavenly race.

There are two observations with which we may conclude these remarks. *If this text contains a true description of religion, then there is reason to fear that many persons altogether mistake the great business of getting to heaven, and will be woefully disappointed in the end.*

They take things so easy, and think that with a sound creed and a respectable profession, heaven will come to them as a matter of course. Let us all bring our religion face to face with this text, and ask, Is there a similarity? are we thus running, striving, fighting? is the good of souls, the glory of God, and the approbation of the Lord Jesus, more important in our estimation than riches, ease, and honour from men? which are we most concerned about—ease or holiness? is ours a religion that spares the flesh? do we ever make sacrifices to serve God and his people? which has most of our thoughts and affections—earth or heaven? if the latter, our desires, aims, and efforts will be heavenward too. We may learn also *that it is very profitable for God's people to use the more solemn portions of the Scriptures.* The promises are precious, the doctrines are glorious, the precepts are holy; but the warnings, the cautions, and admonitions are also useful, and come from the same wise and loving Heart which spoke all the promises. Though Paul's usual language was cheering, and the motives which moved him were mostly fetched from the Cross, and love of Jesus, yet

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he was affected by "the terrors of the Lord;" and stirred up by them to watchfulness as regards himself, and zealous efforts as regards others. He that said, with reference to a temporal deliverance, "Except these abide in the ship, ye cannot be saved," though an angel from heaven had said that they *should* all be saved, felt also that he could only be saved spiritually by persevering and holding on to the end of his race.

The doctrine of the final perseverance of the saints is a most precious and consoling truth, abundantly testified of in God's Word; but those only who are persevering can take the comfort of it with God's permission. Final perseverance does not merely mean *safety at last*, but holiness throughout. A religion with two ends and no middle is a gross inconsistency, and may be found to be an awful delusion; yet how many who start well in their profession, who are zealous at first, and who seem very spiritual, grow cold and worldly, and sink back into almost as useless a state as before they made a profession of religion!—Almost! did I say? Is not their influence as professors positively injurious, and do they not stumble and chill many? Yet when such come to die, there seems a revival of their religion; they get, it may be, a funeral sermon, and most hope all is well with them. But is it well? If saved, they are saved as by fire, and not in fulness; while their example and influence live after they are dead, to speak against religion, rather than for it.

Let each one then inquire, Am I a Christian? Is Christ my life, my joy, my end? Am I living as a Christian, seeking to spread his fame, attracting others to Him, and desiring His smile and presence as my chief rewards?

Reviews.

Four Sermons. By Mr Henry Smith. London, 1632.

These sermons are full of the vigour of old days, pointed, bold, and unsparing. But it is only with the first of them that we have to do. Its title is, "The trumpet of the soul sounding to judgment," from Eccles. xi. 9. It is quaint but very powerful. We give one or two of its closing paragraphs. With what thrilling abruptness does the following paragraph begin!

"Mee thinkes I see a sword hang in the aire by a twine threed, and all the sonnes of men labour to burst it in sunder. There is a place in hell where the couetous judge sitteth, the greedy lawyer, the griping landlord, the carelesse bishop, the lusty youth, the wanton dame, the theefe, the robbers of the commonwealth, they are punished in this life, because they euer sinned as long as they could, while mercy was offered vnto them: therefore, because they would not be washed, they shall be drowned. Now, put together reioyce and remember: thou hast learned to be merrie, now learn

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to be wise: now therefore turne ouer a new leafe, and take a new lesson, for now Solomon mocked not as he did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beauty, a checke to your mucke, a checke to your graues: woe from aboue, woe from below, woe vnto all the strings of vanity: doest thou not maruell that thou hast not a feeling of sinne? for thou now seest Solomon saith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as Nathan commeth to David after Beelzebub, so commeth accusing conscience after sinne. Mee thinkes that euery one should haue a feeling of sinne, though this day be like yesterday, and to morrow like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darknesse: and though God came not to Adam vntill the euening, yet he came: although the fire came not vpon Sodom vntil euening, yet it came: and so comes the Iudge, although hee be not yet come, though hee haue leaden feet, hee hath iron hands, the arrow slayeth and is not yet fallen, so is his wrath: the pit is digged, the fire kindled, and all things are made ready and prepared against the day, onely the finall sentance is to come, which will not long tarrie.

"You may not thinke to bee like the theefe that stealeth and is not seene: nothing can be hid from him, and the Iudge followeth thee at thy heeles: and therefore whatsoeuer thou art, looke about thee, and doe nothing but that thou wouldest doe openly, for all things are opened vnto him: Sarah may not thinke to laugh, and not be seene: Gehezie may not think to lye and not be knowne; they that will not come to the banquet, must stand at the doore.

"What! doe you thinke that God doth not remember our sinnes, which we doe not regard: for while we sinne, the score runnes on, and the Iudge setteth downe all in the table of remembrance, and his scrowle reacheth vp to heauen.

"Item, for lending to vsury, item, for racking of rents, item, for deceiuing thy brethren, item, for falshood in wares, item, for starching thy ruffes, item, for curling thy haire, item, for painting thy face, item, for selling of benefices, item, for staruing of soules, item, for playing at cards, item, for sleeping in the church, item, for prophaning the Sabbath day: with a number more hath God to call to account, for euery one must answer for himselfe. The fornicator, for taking of filthie pleasure: O sonne, remember thou hast taken thy pleasure, take thy punishment! The carelesse prelat, for murthering so many thousand soules. The landlord, for getting money from his poore tenants by racking of his rents. See the rest, all they shall come like a very sheepe, when the trumpet shall sound, and the heauen and earth shall come to iudgement against them, when the heauens shall vanish like a scrowle, and the earth shall consume like fire, and all the creatures standing against them: the rocks shall cleaue asunder, and the mountaines shake, and the foundations of the earth shall tremble, and they shall say to the mountaines, Couer vs, fall vpon vs, and hide vs from the presence of his anger and wrath, whome wee haue not cared for to offend: But they shall not bee couered and hid: but then they shall goe the black-way, to the snakes and serpents, to be tormented of deuils for euer: O paine vnspeakeable! and yet the more I expresse it, the more horrible it is: when you thinke of torment passing all torments, and yet a torment passing all that: yet this torment is greater than they, and passing them all.

"Imagine you see a sinner going to hell, and his sumner gape at him, his acquaintance looke at him, the angels shout at him, and the saints laugh at him, and the deuils raile at him, and many looke, him in the face, and they that said they would liue and die with him, forsake him, and leaue him to pay all the score: Then Iudas would restore his bribes: Esau would cast vp his pottage: Achan would cast downe his gold; and Gehezie would refuse his

gifts: Nebuchadnezzar would be humbler: Balaam would be faithfull, and the prodigall would be tame.

"Mee thinkes I see Achan running about, Where shall I hide my gold that I haue stolne, that it might not be seene, nor stand to appeare for a witnesse against me?

"And Iudas running to the High Priest, saying, Hold, take againe your money, I will none of it, I have betrayed the innocent bloud.

"And Esau crying for the blessing when it is too late, hauing sold his birthright for a messe of pottage.

"Woe, woe, woe that euer we were borne! O where is that Diues that would beleeue this, before hee felt the fire in hell, or that would beleeue the poorest Lazarus in the world to be better than himselfe, before the dreadfull day come when they cannot helpe it, if they would neuer so faine, when repentance is too late; Herod shall then wish that he were John Baptist; Pharaoh would wish that he were Moses, and Saul would wish that hee had beene Dauid; Nebuchadnezzar, that he had beene Daniel; Haman, to have beene Mardocheus; Esau would wish to be Iacob, and Balaam would wish he might die the death of the righteous: then he would say, I will giue more than Ezechias: cry more than Esau: fast more than Moses: pray more than Daniel: weep more than Mary Magdalen: suffer more stripes than Paul: abide more imprisonments than Michai, abide more cruelty than any mortall man would doe, that it might be, Ite, Goe, ye cursed, might be, Come, ye blessed: yea, I will giue all the goods in the world, that I might escape this dreadfull day of wrath and iudgement, and that I might not stand among the Goe. O that I might live a begger all my life, and a leper: O that I might endure all plagues and sores from the top of the head to the sole of the foot, sustaine all sicknesse and griefes, that I might escape this iudgement!

"The guilty conscience cannot abide this day. The silly sheepe when shee is taken will not bleat, but you may carry her and doe what you will with her, and shee will be subject: but the swine, if shee be once taken, shee will roare and cry, and thinkes shee is neuer taken, but to be slaine: So of all things, the guilty conscience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a general collection made through the whole world, that there might be no iudgement day, then God would be so rich, that the world would goe a begging, and be as a waste wildernesse."—Pp. 7-10.

A Silver Watch-Bell. By THOMAS TYMME. 18th Edition. 1638.

From this old volume we take the following sentences, pointing us to the coming of the Lord:—

"Wherefore, not without cause our Saviour crieth so often in the gospel, Watch, because ye know not the day nor hour. The which is as much as if he had more plainly said, Because ye know not the houre, watch every houre; and because ye know not the day, watch every day; and because ye know not the moneth and the yeere, watch therefore every moneth and yeere."—P. 9.

The third chapter is a striking one, entitled, "Concerning the General Day of Doom." Here are some specimens:—

"Thus we see that all eternity comprehendeth two days only, the one of *man*, the other of *God*. In the one, men shall watch and God shall sleepe; in the other, men shall sleepe and God shall watch."—P. 49.

Then follows a solemn description of the signs of the Advent, the Advent, the Resurrection, and the Doom.

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Four Short and Simple Tracts on Elementary Points relating to the Doctrine of the Premillennial Coming of the Saviour. By the Rev. JOHN COX.

The titles of these tracts are as follow :—

I. Is the Second Coming of Christ Before or After the Millennium ?
II. What is the Scripture Principle of Prophetic Interpretation ?
III. What is the Design of the Second Advent of the Saviour ?
IV. Will Israel be Restored to the Land of their Fathers ?

They are brief, but pointed—plain and excellent. They are very suitable for general distribution. We give an extract from No. I. :—

"Reader, I would solemnly ask you, have you obeyed these directions? Are you taking heed to the sure word of prophecy? Is it to you a cheering and comforting light, because it proclaims a coming Saviour? Do you think that the blessing pronounced upon the diligent and obedient student belongs to you? Especially, I would ask, have you searched *for yourself* the sacred page of truth, in order to ascertain what is revealed therein concerning the second coming of the Saviour? Or have you taken this important point upon trust, and received the opinions of others, without testing them by God's Word? If you have done so, do you think you have acted wisely, or treated the words of the Redeemer of your soul as you ought to have done? Perhaps, if you were diligently to gather out from God's Word all the testimonies concerning the second coming of Christ, you would be surprised at their number, at the important practical bearing of the doctrine, at the order it occupies in relation to other future events, and at your own neglect of such a subject. Suffer me, if you have acted thus, in love to address to you a few words of direction.

"*Do not regard prophecy as a separate study,* or as something distinct from other parts of divine truth. How can this be if 'the testimony of Jesus is the spirit of prophecy,' if his glory be its great theme? Just as the doctrine of salvation through the blood of Christ is found everywhere throughout the Bible, so is that of his second coming, and the terrors and glories connected therewith. We believe that scriptural views of the second coming of Christ are a key to the right understanding of a great part of the Bible, and that it brings into nearer communion and sympathy with God.

"*Do not think of prophecy as something very difficult and abstruse.* Like everything else in God's Word, it has its unfathomable depths and searchless heights; but the grand outline is clearly revealed, its leading and most important points are easy to be understood. Make Christ the centre of this, as of everything else, and a glory will radiate from him which will shed light on the whole. Seek the Holy Spirit to glorify Christ, and to 'shew you things to come,' and you shall rejoice in hope of Christ's day, and long for his appearing.

"*Do not think that it is safe or right to neglect the study of prophecy.* Christians who do this are great losers. They rob themselves of the pleasures of hope; exclude themselves from many of the green pastures and pleasant heights of God's Word; are in danger of misunderstanding the Scriptures, and of teaching others to do so.

"Blessed are those who, as regards their views of the coming of Christ, are 'built upon the foundation of the apostles and prophets.' These holy men made 'the coming of the Lord, and their gathering together unto him,' their frequent theme; and surely it is not wise to substitute the spread of the gospel, and the death of believers, for these great events; yet this is done very generally, and men love to have it so.

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"Reader, the Lord Jesus declares, that in such an hour as MEN THINK NOT, he will come again (Luke xii. 40). He may come *soon*, yea, *immediately:* we dare not say that a long period of holiness will first transpire; for Scripture denies such a statement. We may not say positively, that certain events will be *sure* first to occur; for we may be mistaken. His coming will be 'as a thief,' 'as a snare,' sudden, unlooked-for. The day of the Lord will burst upon the world, when men are saying, 'peace and safety.' 'Let us take heed, then, lest our hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon us unawares.'

"Ministers of Christ and stewards of the mysteries of God, you who believe that the Lord Jesus is coming to reign, and that he may come soon, remember that it is required in stewards that a man be found faithful. Fear not to preach, and by every means to make known the neglected and frequently despised truth of the premillennial coming of the Saviour.

"People of God, be it your grand concern to trust the cross of Jesus, to look for his coming, and to labour for his cause, seeking by every means, while opportunity lasts, to spread abroad the truth. So shall you be found of him in peace, and be for ever with the Lord."

Christ and his People. By the Rev. F. W. KRUMMACHER. Seely: 1855.

There are many vigorous passages in this work; but it is not like "Elijah the Tishbite." It has nothing of the power and freshness of Dr Krummacher's earlier writings. There are some statements which we cannot but dissent from. Is the following sentence a statement of the gospel of the grace of God? — "Know, first of all, that no one is justified in appropriating to himself the blood of the Saviour, *except in a state of thorough repentance and sincere contrition of heart*," (p. 208). If this is the gospel, then it is not good news to the sinner. Was it such a gospel that the Lord preached to the woman of Samaria, John iv. 10? No, verily. The message is not, "Whosoever has a sufficient amount of repentance let him come," but, "Whosoever will." But let us take what is good and true in the volume:—

"And how loud, in the present day, do these words again resound! Mark in what a powerful chorus the preaching of His gospel again resounds through the world! Muster, if you can, the daily-increasing host of watchmen on Zion's walls, who again invite men to come to Christ. Listen to the accounts of victory which are brought to us, ever more strikingly and wonderfully, from the distant missionary worlds; nor overlook the horoscope of the times, in which the state of things predicted by the sure word of prophecy as immediately preceding the second coming of the Lord, for the destruction of his adversaries and the universal establishment of his empire, is ever more clearly made known to us."—P. 285.

Or again—

"It may be that the opening year, however much feared, may pass over quietly. The forbearance of God still grants pauses, in order that what is still capable of conversion may be converted. But each period of tranquillity must henceforward be regarded merely as a cessation of hostilities, after which the torch of strife will only burn the more furiously. Whose heart does not quake at considerations of this nature? Yet, 'Speak to the chil-

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dren of Israel, that they go forward.' Yes, proceed boldly on your way, ye who bear His name on your foreheads. The battle, which is heard in the distance, is the same in reference to which the Warrior from on high declares, that 'when these things begin to come to pass, then lift up your heads, for your salvation draweth nigh.' It is the final conflict, out of which the 'holy people' will go forth adorned with unfading crowns of victory. Let every one, therefore, who belongs to that people, rejoice that he no longer beholds the dawn of the jubilee of the kingdom of heaven in the boundless distance, but approaches with a firm step to a catastrophe, at the prospect of which, not he, but only the enemies of his heavenly King, have cause to tremble. Without doubt, heavy judgments are impending. During the years last past, God has done great things for us, and called us to repentance with a voice of thunder. But the world has refused to be aroused out of its state of intoxication,—makes flesh its arm, and slumbers on in its false security. Judgments must and will come. But when the world is shaken to its centre, the Lord's people will continue untouched. 'Speak unto the people, that they go forward.' Yea, proceed! Whatever may befall you is no outpouring of the vial of wrath, but only chastisement for your benefit. Through every gloomy cloud the sun of grace smiles upon you. 'Thoughts of peace,' however disguised, impend over you, 'and not of evil;' and wherever you are, you belong to that God who provided a Zoar for Lot, at the destruction of Sodom, and a Pelea for the first Christians, at the siege of Jerusalem; and when the hour arrives, he will also hide and place you in safety."—P. 360.

And again:—

"Dangers, more serious than above described, menace us also from other quarters. The wrath of Satan is increased by the painful defeats he has recently experienced. Though he has lately appeared to be somewhat tamed, do not imagine he has left the stage. He sits in his strongholds with his men-at-arms, whose name is still 'legion,' and hatches, as before, his infernal projects. In due time, space will be afforded him to come to the light with whatever powerful delusions and plans of overthrow and destruction he may have been brooding over against us, and the cause of the Most High God. Woe unto those that are found unarmed and unprepared! That which is still future, stands written as for the present day, that all the inhabitants of the earth whose names are not inscribed in the book of life, will then fall under the power of the dragon, and by means of dark magical influences will be seduced to worship the devil, and thus to hasten their own journey to eternal perdition. Will the time granted for preparation be still prolonged? I doubt it, and exclaim with Paul, 'It is time to awake out of sleep.'

"We have already spoken of the suspicious appearances in some parts of the continent. A storm of which all Europe is apprehensive, is on the point of gathering. What kind of powers will mingle in it, is known to God, but is not altogether beyond human calculation. Material weapons will not suffice, therefore let us early have recourse to other armour than steel and iron.

"Everything around us proves that all the previously announced signs of 'the day of the Lord' are more clearly discernible than ever; that the branches of the fig-tree are replete with sap, and that 'Tekel, thou art weighed in the balances and found wanting,' is legibly inscribed, in letters of flame, on the pillars of the world."—P. 369.

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Extracts.

Literality of Interpretation.

"We must never depart from the literal meaning of the subject mentioned in its own appropriate name, if all or its principal attributes square with the subject of the prophecy."—*Vitringa—Typus Doctrinæ Propheticæ.*

Laws of Interpretation Universal.

"There is, in fact, but one and the same method of interpretation common to all books, whatever be their subject; and the same grammatical principles and precepts ought to be the common guide in the interpretation of all."—*Ernesti.*

Lactantius and Jerome.

"It is well known that Lactantius expected a terrestrial reign of Christ, for a thousand years, before the general judgment. Jerome has ridiculed his millenarian notions, which are chiefly enlarged upon in the seventh and last book of his 'Divine Institutions.' Jerome took the same freedom with Irenæus, Tertullian, Victorinus, and other Christian writers, who had the like sentiment."—*Lardner—Credibilia.*

Popish Hatred of Millenarianism.

"The *heresy*, however loquacious before, was silenced then;* and since that time has hardly been heard of. Moreover, the figments of the millenarians being now (in the 16th century) *rejected everywhere, and derided by the learned with hisses and laughter*, and being also put under the ban, were entirely extirpated."—*Baronius, a Popish annalist.*

The Millerites of America.

"Although he (Miller) and his school differ really in their result from the great body of the spiritualists, yet do they practically hold the same principles of interpretation, with this leading exception, that Mr Miller affirms the visible coming of Christ before the millennium. In this respect, he agrees with the millenarians or literalists; but this is almost the only one. In all other particulars he is with the

* By the Council at Rome, held by Pope Damasus, *a villain,* in 373.

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spiritualists, and his whole system is but the legitimate application and carrying out of their principles of interpretation."—*Duffield—Dissertations on the Prophecies.*

A Reformer's Expectation of the Advent.

"St Paul saith, the Lord will not come till the swerving from the faith cometh, which thing is already past and gone. Antichrist is already known throughout the world. Wherefore the day is not far off. St Peter said the end of all things draweth very near. He said so in his time,—how much more shall *we* say so! for it is a long time since Peter spake these words." . . . . "Peradventure it may come in my days, old as I am, or in my children's days. There will be great alterations at that day. There will be hurly-burly like as ye see when a man dieth. There will be such alteration of the earth and the elements; they will lose their former nature, and be indued with another nature. Then shall they see the Son of man come in a cloud with power and great glory."—*Latimer.*

Suddenness of Christ's Coming.

"To what has been said of the shortness of life, I might add the suddenness of Christ coming to judgment; yet a little while, and He that shall come, will come, and will not tarry. Now, since the apostle's time 'tis about seventeen hundred years, and therefore, at this day, we may well reckon of a little while; indeed, 'tis true with God (as the apostle expresseth it) a thousand years are but as one day; and, therefore, though it be but a little while with God till our Lord's coming, yet according to man's computation of time it may be long; according to that of our Saviour (shall he not avenge his own elect, though he bear with them?) speedily; but howsoever the term of 'little while' may be interpreted, we have certain tokens that His coming cannot be far off. St Paul would not have the Thessalonians be troubled, as if the day of Christ were at hand; and the reason why it could not be so, he tells them, was because the day should not come, except there came a falling away first, and that the Man of Sin were revealed, the son of perdition, whom Christ should destroy with the brightness of his coming. Now, I think there is no Christian doubts but the atheistical and profane spirit that is now in the world speaks him to be revealed, even that spirit that rules in the children of disobedience.

"It were presumption to limit a time, seeing of that day and hour knows no man, so as to determine positively and precisely when it shall be; but it were fool-hardiness to be over confident that it may not be in our days; whensoever it is, it will certainly come unexpected of the greatest part of the world, even as a thief in the night."—*Preface to Doolittle's Call to Delaying Sinners.*

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Hope of Antichrist's Destruction.

"Is Antichrist to be destroyed? Then let us live in the expectation of it; and let this be one of our songs in the house of our pilgrimage. God bids his people, while in Babylon, to let Jerusalem come into their mind; and writes to them that were then in her, to acquaint them that he remembered them still, and would assuredly deliver them from that place and state. And wherefore doth he thus, but to beget an expectation in them of their salvation and deliverance? The Lord is so pleased with the faith and expectation of his people as to this, that they seldom are herein concerned as they should, but he steps in with them and warms their hearts. The reason is, because the fate of God's people as to the downfal of Babylon stands upon so sure a foundation as doth the salvation of their souls; and that next to that, God is as much delighted in what he has proposed to do against Babylon, as in anything else in the earth; and, therefore, if you consider it well, the great and glorious promises that are to be fulfilled are to be so when Antichrist is dead and buried. These dainties are too good, even for his children to have, so long as this dog is by, lest he should snatch at the crumbs thereof; wherefore they are reserved until he is gone. Jer. xix. 31, 32."—*Bunyan.*

Remembrances of Antichrist.

"A day is coming when Antichrist shall be unknown; not seen nor felt by the Church of God. There are men to be born who shall not know Antichrist, but as they read in the word that such a thing has been. These shall talk of her as Israel's children's children were to talk of Pharaoh—of his cruelty, of his tasks, of his pride, of the Red Sea, and how he was drowned there. They shall talk of them as of those that have been long dead; as of those who, for their horrible wickedness, are laid in the pit's mouth. This will be some of that sweet chat that the saints shall at their spare hours have, in time to come."—*Bunyan.*

The First Resurrection.

"And again St John saith, 'And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This *is the First Resurrection.*'—(Rev. xx. 4, 5.) I know that some men say that the first resurrection is to be understood in a spiritual sense: but if so, why not also the second?

"How, where, or when this glorious reign of Christ shall be, I do

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not say. But I believe there will be such a state; because it is revealed in the Scriptures. The saints shall reign on the earth. See Rev. v. 10; Dan. vii. 14, 18, 27. And this is one of the good things to come, not yet seen. It may be presumed that this will be as happy a state, at least, as Adam had before he fell, if not better. For the second Adam, the Lord Jesus, will be there *in person* among his people." . . . . . "Then there will be an eternal separation made betwixt believers and unbelievers. Then, the *fearful* (all who were ashamed of Christ and his word, through fear of man), and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all *liars*, (all that taught any other way of salvation than by Jesus Christ, 1 John ii. 22) shall go away into everlasting punishment."—Pp. 173, 174. *Treatise on the Faith and Hope of the Gospel*, 1770, *by Mr Ingham, a friend of Mr Whitefield's.*

The Millennium.

"Christ's kingdom shall be set up in visible glory over all the earth. The martyrs, and all the true worshippers of every age, shall be raised from the dead; and the members of the Church then living shall be changed. (1 Cor. xv. 52; 1 Thess. iv. 17). These reign with Christ, not in heaven but on earth, over the nations which had not been included in the kingdom of Antichrist, but which shall now be Christianised. The seeming incongruity of having the earth thus tenanted at once by the glorified saints and by nations in their mortal state, is thought to be relieved by the fact of our Lord's continuance in the world for forty days after his resurrection."—*From Ebrard on the Apocalypse, in Evangelical Review.*

Study of Scripture.

"Let no man, upon a weak conceit of sobriety, or an ill-timed moderation, think or maintain that a man can search too far, or be too well studied in the book of God's word, or the book of God's works,—divinity or philosophy; but rather let men endeavour an endless progress or proficiency in both,—only let them beware that they apply both to charity, and not to cavilling,—to use, and not to ostentation,—*and again, that they do not unwisely mingle or confound these learnings together.*"—Book I. *Advancement of Learning.*

The State of Christendom.

"All Christendom seems but one great forge, where every hammer is plied, and every inventive faculty strained for such an explosion of war as the world hath never yet seen."—*Irving.*

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Politics of the Age.

" It is no longer the old question of Whig and Tory which rends our public debates. But, search it to the bottom, and you shall find it is—' Shall the nation rest on religion, or shall it rest on no religion?'" —*Irving.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—Let me add to the information in the *Prophetical Journal* regarding the millenarianism of past days. I subjoin the following proofs of the millenarianism of Vavasor Powel, of Wales, and Walter Cradock:—

In an old book, *The Testimony of William Erbery,* we find mention of Vavasor Powel (a man whose preaching was widely useful) holding forth "the spiritual glories of the reign of Christ, and the saints with him, on earth." His opponent says, "He thought his brother's conceits were too carnal and earthly on this heavenly mystery" (p. 186). Now, there is a letter by this William Erbery to Mr Vavasor Powel, in which he says (p. 265), "This is not to direct you in preaching, but to desire your second thoughts in the things you spake of, *the personal reign of Christ;* which with confidence you declare to be in that fleshly presence of his with which he ascended, and shall so descend to reign a thousand years on earth, and the saints with him."

Erbery writes next to "*Mr Walter Cradock.*" He tells him that "God shall appear, and his glory be revealed in us, the saints in Wales. They shall walk not only in the same light they formerly did, but in higher discoveries of God and of Christ, yea, in more holy and righteous ways with men. *This* is the new Jerusalem and new earth wherein dwelleth righteousness. And because I hear a sound of the *new Jerusalem coming down from God out of heaven* among you, and one of you saying that 'one form shall knock out another till that comes,' I am come in the spirit of love, to give an account of the hope that is in me."[1] And then, in opposition to the literal view held by Cradock and some of the pastors in Wales, he goes on to state his belief that the Lord's coming is his appearing in spiritual power and glory, dwelling in the midst of the nations that are saved. This is dated "Cardiff, 1652."

Yours, &c. A Friend.

To the Editor of the Quarterly Journal of Prophecy.

Mr Editor,—Perhaps you will allow me to make a remark or two on the "Notes on Scripture" that were given in your last Number. At p. 264, the writer says—"*Fifth* day. Fishes and *fowls produced from waters.*" Now, this is not an uncommon mistake; but surely it is a mistake. Let any one read the Hebrew of Genesis i. 20, and say if the original warrants this view? The words are literally rendered thus—" Let the waters *creep* with *creeping* things (ישרצו שרץ)"—Let the waters have aquatic animals in abundance. The Hebrew does not say that these were formed *out of water;* still less is this said of the *fowls.* The Hebrew reads—" And *let fowl fly* over the earth." Not a word about waters producing fowls; nor about fowls made out of water instead of earth! Indeed, the margin, " Let fowl fly," has cor-

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rected the text of our version. Were any doubt still left, it must be dispelled by reading Genesis ii. 19 — "And the Lord God formed *out of the ground* (הָאֲדָמָה) every beast of the field, *every fowl of the air*."

The other remark we wished to make is on p. 276. It is by way of addition. There are four other places where the name "Shimei" occurs, viz. :—

1 Kings i. 18—Friend of Nathan the prophet.
2 Chron. xxix. 14—Shimei, son of Heman, a Levite.
2 Chron. xxxi. 12—Shimei, brother of Cononiah, a Levite.
Luke iii. 26—Semei (*i. e.*, Shimei), son of Mattathias, of Judah.

Yours, &c. A Friend.

[We continue the extracts from a friend's letters.]

April 1841.—A king, or a ruler, or a priest seeking counsel of any man in God's way, is enough to make that man's intellect grow like an oak; if he wait reverently on God, there is no doubt he will soon find hidden springs rising up from the depth of his Spirit; some mighty one busy within the well. When God is resolved to teach a man, happy are they whom he finds in the place of teachers. Christina of Sweden sending to Rome for instruction, her Jesuit teachers declare that "thoughts passed through their minds such as they never had before been conscious of." How many great men have acknowledged their obligations to faithful mothers ! "Happy the breasts that gave *thee* suck !" This is a deep word : a blessing perennially flowing, and daily received. Joseph blessed Pharaoh by "teaching his senators wisdom" (Ps. cv. 22) ; and see what a vigilance God keeps on the channels of counsel to rulers ! (1 Kings xiv. 5 ; 2 Kings i. 3). Balaam, too, was filled with prophetic power, because Balak employed him. Let us feel solemnised when a poor man, especially an afflicted brother, asks our advice. If we are restrained from hastiness, we shall soon find God stirring in us. If this be true as regards carnal counsellors, how much more is it applicable to ordained ones ! and what a responsibility does it lay on children, on wives, on servants, and all in subjection, so to seek and wait for counsel from their Head, that they may be filled !

May 1841.—We have scarce any record of the sins of the antediluvians. It is one proof of a man's preparedness to abide the coming judgment that he "stops his ears from hearing of blood, and shuts his eyes from seeing of evil." (Isa. xxxiii. 15). These newspapers all announcing in large letters the sad scenes in poor Mr ———'s family, how are they panderers for diseased appetites for evil !

May 30, 1841.—He that is faithful in that least which belongs to the land in which he dwells, is thereby preparing to be faithful in that which is much in the heavenly land. Rahab was the truest patriot in Jericho. Whatever blessing of the ancient Amorite fathers still lingered amongst them, was centred in her ; and, through her, union with the nation of Israel was merged in that people. In the prospect of the Babylonish captivity, Jeremiah, who counselled submission, was the true patriot. The overlaying of the nation by that fierce scourge, during seventy years, acted like snow on the exhausted vegetation during winter, consecrating and strengthening what little vitality was left, by repressing unseasonable sprouting. The Persians removed this blister when it had drawn out the inflammation, and the life of the nation was thus prolonged for nearly seven hundred years. Phocion was a wiser patriot than Demosthenes. The Thracian invasion might have prolonged the

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life of Greece, and enabled it to resist Rome, as Switzerland did Austria. The Gaulic invasion renewed the youth of Rome, and prolonged its manhood till it should be prepared to receive into its ample bosom the impregnation of the new life from Jerusalem, which was to fill the earth with fruit. What a blessing such an invasion of Arabs was to Spain! and such periodical Tartar inundations to Persia, like a fertilising Nile-flood! What a prolongation of national independence to poor Poland it might have been, had she been covered with the Tartar hordes for a snow-wrapper, as Russia was! But, unlike other countries, neither Ireland nor Poland had this yoke to bear in their youth; and they were the first to fall into the hands of the spoiler. Now, if all that Urquhart and Cargill say be true of the characters of our rulers, and if the rulers which God sends to a land be the visible index in which we may read his secret judgment of their condition—and this we learn 1 Kings x. 9; and Isaiah i. 26—may not Russian invasion be the best medicinal application which God can send us, as well as the inevitable result of our condition as a people? *

July 1841.—In the cascade at Elfkarleby, the water flows gently till near the avalanche, and then strange motions and counteractions begin to manifest themselves. Thus, before a great popular explosion, we see indications of restlessness ever increasing, and a retractive tendency in the stream, as if seeking to avoid the plunge; deceiving the simple, who perceive not that those superficial re-actions on the strong under-current are produced by force of the downward stream itself. The French oath, "Je le juré," on the brink of the universal *culbute!*

Christian soldier! Art thou tempted to murmur because thy lot is cast in a land where Satan's seat is? Art thou hiding thy talent in a napkin, saying, "The fear of God is not in this place"? Art thou looking around for some other city less withering to thy spirit,—some Elim, beside whose wells and under whose palm-trees, thy pining energies and unclaimed affections may find ample enlargement? Be patient! What! Can ye not stay behind, and afford at least one playmate for thy invisible guardians?—one loyal heart whereon thy wearied Lord may lean? "Can ye not watch with him one short hour?"

Poetry.

NEWLY FALLEN ASLEEP.

PAST all pain for ever,
  Done with sickness now;
Let me close thine eyes, mother,
  Let me smooth thy brow.
Rest and health and gladness,—
  These thy portion now;
Let me press thy hand, mother,
  Let me kiss thy brow.

* To Guiccardini there seemed cause for nothing but deep apprehension in a spasm of liberty like this. He knew the men, and what they were *un*equal to; he knew the people, and the price they were *not* prepared to pay for the franchise of their fathers. He knew that no galvanism can make tame vassals have the pulse of dauntless men; and Cosmo de Medicis, a young man but little known, was accordingly sent for; and, within three days, was peaceably proclaimed Lord of Florence."—*M'Culloch.*

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Eyes that shall never weep,—
    Life's tears all shed,
    Its farewells said,—
These shall be thine!
    All well with thee;—
O, would that they were mine!

A brow without a shade,—
    Each wrinkle smoothed,
    Each throbbing soothed,—
That shall be thine!
    All well with thee;—
O, would that it were mine!

A tongue that stammers not
    In tuneful praise,
    Through endless days,
That shall be thine!
    All well with thee;—
O, would that it were mine!

A voice that trembles not,—
    All quivering past,
    Death's sigh the last,—
That shall be thine!
    All well with thee;—
O, would that it were mine!

Limbs that shall never tire,
    Nor ask to rest,
    In service blest,—
These shall be thine!
    All well with thee;—
O, would that they were mine!

A frame that cannot ache,—
    Earth's labours done,
    Life's battle won,—
That shall be thine!
    All well with thee;—
O, would that it were mine!

A heart that flutters not,—
    No timid throb,
    No quick-breathed sob,—
That shall be thine!
    All well with thee;—
O, would that it were mine!

A will that swerveth not
    At frown or smile,
    At threat or wile,—
That shall be thine!
    All well with thee;—
O, would that it were mine!

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A soul still upward bent
 On higher flight,
 With wing of light,—
That shall be thine!
 All well with thee;—
O, would that it were mine!

Hours without fret or care,—
 The race well run,
 The prize well won,—
These shall be thine!
 All well with thee;—
O, would that they were mine!

Days without toil or grief,—
 Time's burdens borne
 With strength well-worn,—
These shall be thine!
 All well with thee;—
O, would that they were mine!

Rest without broken dreams,
 Or wakeful fears,
 Or hidden tears,
That shall be thine!
 All well with thee;—
O, would that it were mine!

Life that shall fear no death,
 God's life above,
 Of light and love,—
That shall be thine!
 All well with thee;—
O, would that it were mine!

Morn that shall light the tomb,
 And call from dust
 The slumbering just,—
That shall be thine!
 All well with thee;—
O, would that it were mine!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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INDEX.

Abram, Lot, Melchizedec, and King of Sodom, 10.
Age's, The, Boasting, 195.
Alliance of Britain and France, 7.
Apostle John, The, 297.

Balm in Gilead, 81.

Camisards, The, 103.
Changes in European Kingdoms anticipated, 3.
Christ, the Head of Creation, 194.
Church's Hope in the Evil Day, 155.
Church, Longings of the, 353.
Correspondence—
  "A Friend," 195, 400, 401.
  "E. C."—Parable of the Ten Virgins, 97.
  Fragments of Thought, 198, 302.
  "G.," 196.
  Gardner on Miraculous Gifts, 95.
  "H." on First Resurrection, 96.
  Letter regarding Jerusalem, 297.
  Lyndale on Irvingism, 300.
  Student of Prophecy, 196.
  "S.S."—Melchizedec and Jesus identical, 300.
Cradock, Walter, 400.

Darius the Mede and Darius Hystaspes, 34.
Disasters, National, 159.
Duffield on the Prophecies, 330.

Eclipse of Thales, 44.
Epistle to the Hebrews, 91, 131.
  ,, to the Seven Churches, Scheme of, 174.
Erbery, William, 400.
Extracts from—
  Augustine—Pilgrimage and Kingdom, 296.
  Baronius, 396.
  Baxter—Prayer for the Lord's Coming, 293.
  Bradford—Hope of the Dying Saint, 294.
  Bunyan, 398.
  Chalmers—Revelation xiii., 93.
  Da Costa—The Apostle John, 297.
  Digby—Sebastopol and Armageddon, 294.
  Doolittle, 397.
  Duffield, 396.
  Dwight—Revelation, 92.
  Ebrard, 399.
  Elliot, John, 33.
  Ernesti, 396.
  Gorrie—Garden of Eden, 93.
  Grosse—Revelation xxii. 20, 193.
  Howe—Knowledge Hereafter, 296.
  Ingham, 399.
  Irving—The Age's Boasting, 195.
    ,, —Christ, the Head of Creation, 194.
    ,, —Christendom, State of, 399.
    ,, —Politics of the Age, 400.
    ,, —Satan's Struggle, 296.
    ,, —Spiritual Features of the Age, 195.
  Lardner, 396.
  Latimer, 397.
  Layard—Wonders of Nineveh, 91.
  Manchester, Duke of, 293.
  Mather, C.—Magnalia, 30.
    ,, I.—Discourses, 33.
    ,, S.—On the Types, 32.
  Plymouth Brethren Tracts, 22.

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Extracts—
Popery Reserved to the Last Day, 194.
Sclater on Thessalonians, 292, 293.
Things, Present and to Come, 188.
Vitringa, 396.
Walley's Balm in Gilead, 31.
Whiting's Sermons, 32.

Finger of God in Present Events, 1.
First Resurrection, 203, 307.
Furnace, The Smoking (Gen. xv.), 322.
Fragments of Thought, 198, 302, 401.
Fulness of Gentiles, and Israel's Salvation, 136.

Garden of Eden, 93.
Genesis, chap. v., 50.
,, chap. vi., 147.

Hebrews, Epistle to, 91, 131.
Hope of the Dying Saint, 294.
Hymn by Klopstock, 186.
,, —Early Latin, 286.

Irving, The Rev. Edward, 104.
Irvingism, 105.
Is the Church of God in Ruins? 22.
Israel in the Latter Day, 254.
,, and Israel's Land, 3.

Jerusalem, 297.
Judgment, 329.

Knowledge Hereafter, 296.

Longings of the Church, 353.

Miraculous Gifts—Old and New Claimants, 99.
,, ,, On, by Gardner, 95.
Mormonism, 108.

New England Puritans on the Lord's Coming, 29.
Noah, Days of, 338.
Notes on Scripture—
Genesis i., 264.
,, i. 9–13, 121.
2 Chron. xxvi. 15, 382.
Psalm ci., 61.
,, cii., 62.
,, ciii., 65.
,, civ., 66.
,, cv., 68.
,, cvi., 69.
,, cvii., 71.
,, cviii., 164.
,, cix., 165.
,, cx., 167.
,, cxi., 170.
,, cxii., 170.
,, cxiii., 265.
,, cxiv., 267.
,, cxv., 268.
,, cxvi., 269.
,, cxvii., 272.
,, cxviii., 272.

Notes on Scripture—
Psalm cxix., 367.
,, cxlvii., 74.
Eccles. ii. 2, 384.
Hosea ix. 14, 171.
Zechariah iii. 2, 382.
,, xii. 13, 275.
Matthew xvii. 17, 388.
Luke ii. 32, 171.
,, xvii. 3, 383.
John viii. 4, 381.
,, xiv. 8, 383.
1 Corinthians ix. 26, 384.
2 ,, v. 14-17, 172.
1 John ii. 28, 80.
Revelation i. 3, 172.
,, vii. 15, 80.
,, xiii. 15, 93.
,, xxii. 20, 193.

Parable of the Ten Virgins, 97.
Pilgrimage and Kingdom, 296.
Poetry—
Newly Fallen Asleep, 402.
Return unto thy Rest, 305.
The City, 200.
Wandering Down, 97.
Powel, Vavasor, 400.
Prayer for the Lord's Coming, 293.
Present Events and Future Prospects, 213.
Prophecy at Bethany, 246.

Rawlinson, Major, Inscriptions, 37.
Rephaim, The, 378.
Resurrection, 92.
Reviews—
Alford on the Intelligent Study of Scripture, 187.
Baumgarten, Acts of the Apostles, 179.
Believer's Journey, 290.
British Messenger, 90.
Bunyan's Apparition, 89.
Certainty of Christianity, 89.
Christian Cyclopædia, 183.
Christ Known to the Ancient Church, 183.
Confession of Faith, 289.
Cox's Tracts, 393.
Cowan on Satanic Agency, 87.
Desprez on the Apocalypse Fulfilled, 89.
Gale on Christ's Coming, 288.
Gaule's Defiance to Death, 288.
Homilies on St Matthew's Gospel, 291.
Hymni Latini, 286.
Hymns from the Land of Luther, 186.
Krummacher's Christ and His People, 394.
Les Prophètes Nouvellement, 282.
Letters on Prophetic Scriptures, 85.
Man's Boast and God's Rebuke, 280.
Memoir of W. M. Lowrie, 287.
Mystery of Ezekiel's Temple and City, 80.
National Restoration, 88.
Night and Morning, 184.

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Reviews—
Norden's Pensive Man's Practice, 288.
Notes and Reflections on Ephesians, 86.
Plain Papers on Prophetic Subjects, 180, 281.
Preces Paulinæ, 289.
Prophetic Agency, 284.
Resurrection of the Same Body, 81.
Revised Liturgy of 1689, 290.
Smith's Sermons, 391.
Tait's Exposition of Hebrews, 91.
Tillinghast's Generation Work, 276.
Two Remarkable Paradoxes, 178.
Tymme's Silver Watch-bell, 392.
Vision of Prophesy—Burns, 91.
War, its Origin and Consequence, 291.
Who is God in China? 285.
Words of the Lord Jesus, 290.
Review—
World's Crisis, 278.
Satan's Struggle, 296.
Scheme of Epistles to the Seven Churches, 174.
Sebastopol and Armageddon, 294.
Sons of God, 232.
Spiritual Features of the Age, 195.
Storm, Calm, and Song, 238.
Syllabus of Lectures, 191.

The Third Day, 121.
Things Present and To Come, 188.
Thoughts for a New Year, 75.
Thoughts on War, 5.
Turkey Opening for the Gospel, 4.

War, its Origin and Consequence, 291.
Wonders of Nineveh, 91.

END OF VOLUME VII.

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